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Journal

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1902—1903.

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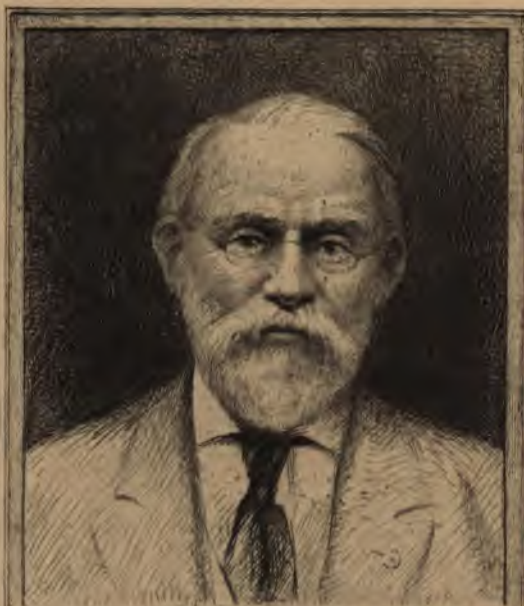
T. W. REYS DAVIDS, PH.D., LL.D.,

OF THE MIDDLE TEMPLE, BARRISTER-AT-LAW,  
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LONDON.

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**A BUDDHIST BIBLIOGRAPHY,**  
**BASED UPON THE LIBRARIES OF PHILADELPHIA.**

BY  
ALBERT J. EDMUNDS.

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OUTLINE.

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*A. Hīnayāna.*

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*B. Mahāyāna*, including travels in China, Japan, Tibet &c.  
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## PREFACE.

The following bibliography is based upon books found in the public libraries of Philadelphia, together with my own collection and a few that were borrowed. My aim has been to include works of permanent value only. For this reason, certain books on Buddhism, written when our study of it was unriper even than at present, have been omitted. Among such may be mentioned St. Hilaire's once famous essay, which was based upon the work of Hodgson, Csoma, Turnour, Burnouf and other pioneers of the early nineteenth century. Unfortunately for popular knowledge of Buddhism, this brilliant but immature sketch has been included in Sir John Lubbock's "Best Hundred Books", and an English version of it, so late as 1895, perpetuates old errors.

The following learned journals have been searched for articles, more especially during the closing quarter of the nineteenth century. In the *Journal of the Royal Asiatic Society*, only actual texts and translations are included before 1888. For fugitive articles before that date the reader is referred to the Society's *Index to Publications: 1827—1888*. In the *Journal Asiatique*, little has been gathered before 1860, and the volumes for 1870, 1889 and 1890 have escaped my hands. The *Journal of the German Oriental Society* has been searched from the late Seventies downward. Of the Oriental Congresses, the Third (1876?) and the Twelfth (1899) have not been met with.

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## ABBREVIATIONS.

- J. A. Journal Asiatique. Paris.  
J. R. A. S. Journal of the Royal Asiatic Society. London.  
J. P. T. S. Journal of the Pali Text Society. London.  
J. A. O. S. Journal of the American Oriental Society.  
New Haven, Connecticut.  
Revue. Revue de l'Histoire des Religions. Paris.  
W. Z. Wiener Zeitschrift. Vienna.  
Z. D. M. G. Zeitschrift der Deutschen Morgenländischen  
Gesellschaft. Leipzig.  
Oriental Congresses. First, 1873. Second, 1874. Fourth,  
1878. Fifth, 1881. Sixth, 1883.  
Seventh, 1886. Eighth, 1889. Ninth, 1892. Tenth, 1894.  
Eleventh, 1897. Twelfth, 1899. Thirteenth, 1902.
- 

A few works only upon Buddhist archæology and linguistics have been included. On the other hand, many books of travel and some curious old notices of Buddhism are catalogued. My thanks are due to the librarians of Philadelphia, especially to Professor Morris Jastrow and his assistants at the University of Pennsylvania, and to my valuable friend Bunford Samuel, custodian of the Ridgway and Loganian collections.

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**A. 1. THE CANON OF THE THERAVĀDO IN PĀLI,  
WITH EUROPEAN TRANSLATIONS AND  
COMMENTARIES ON SPECIFIC BOOKS.**

[The Pāli Tipiṭaka, edited under the auspices of the King of Siam.]

Bangkok, 1894, 8vo., 39 vols.

[In Siamese letters. Jātaka-Book and other semi-canonical additions to the Khuddaka-nikāya are omitted.]

The King of Siam's Edition of the Buddhist Scriptures and the Harvard copy of the first Sanskrit book ever printed. By Charles R. Lanman. J.A.O.S. 1896, and in brochure, pp. 244—254.

The King of Siam's Edition of the Pāli Tipiṭaka. By Robert Chalmers. J.R.A.S. 1898, pp. 1—10.

The Sacred Books of the Buddhists: an open Letter to the King of Siam. By Albert J. Edmunds. Open Court, Chicago, November, 1897, pp. 698, 699.

The Vinaya Piṭakam: one of the principal Buddhist Holy Scriptures in the Pāli language. Edited by Hermann Oldenberg. London: Williams and Norgate, 1879—1883, 8°, 5 vols.

The Vinaya Texts. Translated from the Pāli by T. W. Rhys Davids and Hermann Oldenberg. (Sacred Books of the East, Vols. XIII, XVII and XX.) Oxford: Clarendon Press, 1881—1885, 8°, 3 vols.

Notes and Queries on passages in Mahāvagga. By C. Bendall. J.P.T.S. 1883, pp. 77—85.

The Paṭimokkha: being the Buddhist Office of the Confession of Priests. The Pāli Text, with a translation and notes. By J. F. Dickson. J.R.A.S. 1876, pp. 62—130. [Léon Feer on Buddha's First Sermon, in J.A. 1870, has not been seen by me.]

The Upasampadā - Kammavācā: being the Buddhist manual of the form and manner of [the] ordering of Priests and Deacons. The Pāli Text, with a translation and notes. By J. F. Dickson. J. R. A. S. 1871, pp. 1—16.

A Collection of Kammavācās. By Herbert Baynes. J. R. A. S. 1892, pp. 53—75. [Pāli and translation.]

The Mirror of Truth or Bauddha Confession of Faith. By Herbert Baynes. W. Z. 1896, pp. 242—251.

[Pāli text in Sanskrit letters, with trans. in verse.]

The Kammavācās. By Herbert Baynes. J. R. A. S. 1892, p. 380.

Khuddasikkhā and Mūlasikkhā. Edited by Edward Müller. J. P. T. S. 1883, pp. 86—132. [Mediæval compendium of the Vinaya.]

The Dīgha-Nikāya. Edited by T. W. Rhys Davids and J. Estlin Carpenter. London: Pāli Text Society, 1889—[1904], 8vo., 3 vols.

The Mahāparinibbāna-sutta of the Sutta-Piṭaka. [Dīgha No. 16.] The Pāli Text. Edited by R. C. Childers. London: Trübner, 1878, 8vo., pp. 71. [Reprinted from J. R. A. S., 1875 and 1876.]

Sept Suttas Pālis, tirés du Dīgha-Nikāya, par P. Grimblot. Traductions diverses, anglaises et françaises. Paris, 1876, 8vo., pp. xii + 350.

[Sutta No. 1. English by Gogerly.

” ” 2. English by Gogerly and  
partly in French by Burnouf.

” ” 15. French by Burnouf.

” ” 20. English by Gogerly.

” ” 31. English by Gogerly.

” ” 32. English by Gogerly.

There is also a list of the exordia to all the  
34 suttas of the Nikāyo.]

Dialogues of the Buddha. Translated from the Pāli by T. W. Rhys Davids. London: Frowde, 1899, 8vo., pp. xxvii + 334. [Dīgha, Nos. 1—13.]

[Contains valuable indices of Pāli words, and studies of



each of the thirteen suttas translated, an account of the Pāli Canon, and the Buddhist Book of Genesis.]

Buddhist Suttas. Translated from the Pāli, by T. W. Rhys Davids. Oxford, 1881, 8vo., pp. xlviii+320. (Sacred Books of the East, Vol. XI.)

[Dīgha, Nos. 13, 16, and 17—No. 16 being the Book of the Great Decease; Majjhima, Nos. 2, 6 and 16; also Buddha's First Sermon, Aṅguttara text.]

A Dialogue on former existence and on the Marvellous Birth and Career of the Buddhas: being the fourteenth Dialogue in the Long Collection of the Sacred Scriptures of the Buddhists. Part I. Translated from the Pāli, by Albert J. Edmunds. Philadelphia: M'Vey, 1899, 16mo., pp. vii+12. [Fac-simile of a page in the King of Siam's edition, at frontispiece.]

[Warren, in Buddhism in Translations, translates, in whole or in part, the following suttas from the Dīgha:—Nos. 11, 15, 16, and 22.]

The Majjhima-Nikāya. Edited by V. Trenckner and Robert Chalmers. London: Pāli Text Society, 1888—1902, 8vo., 3 vols. (Indices by Mabel Bode.)

Die Reden Gotamo Buddho's aus der Mittleren Sammlung, Majjhima-nikāyo, des Pāli-Kanons, zum ersten Mal uebersetzt. Von Karl Eugen Neumann. Leipzig, 1896—1902, 8vo., 3 vols.

The Vedalla Sutta [Majjhima 43] as illustrating the psychological basis of Buddhist Ethics. By Caroline A. Foley. J.R.A.S. 1894, pp. 321—333.

Études bouddhiques: Le Sūtra d'Upāli (Upāli Suttam). Traduit du Pāli, avec des extraits du commentaire. Par Léon Feer. J.A., avril, 1887, pp. 309—349. [Majjhima 56.]

The Raṭṭhapāla Sutta. By Walter Lupton. J.R.A.S. 1894, pp. 769—806. [Majjhima 82, Pāli and translation.]

The Madhura Sutta concerning Caste. By Robert Chalmers. J.R.A.S. 1894, pp. 341—366. [Majjhima 84, Pāli and trans.]

[Account of Majjhima 123.] By Robert Chalmers. J.R.A.S. 1894, pp. 386, 387.

The Nativity of the Buddha. By Robert Chalmers. (Majjhima 123, in Pāli, with Pāli commentary.) J.R.A.S. 1895, pp. 751—771.

The Canonical Account of the Birth of Gotama the Buddha. Translated from the Pāli Text of the Middling Collection. By Albert J. Edmunds. Open Court: Chicago, August, 1898, pp. 485—490. Corrected in November, 1898, p. 701; with comments in June, 1899, pp. 379, 380.

[The following suttas from the Majjhima are translated, wholly or partially, in Warren's Buddhism in Translations: Nos. 6, 26, 38, 44, 63, 72. For No. 86, see Open Court, October, 1900.]

The Samyutta-Nikāya of the Sutta-Piṭaka. Edited by Léon Feer. London: Pāli Text Society, 1884—1898, 8vo., 5 vols.

Māra und Buddha. Von Ernst Windisch. Leipzig, 1895, 4to., pp. 348. (Royal Society of Saxony.) [Contains the whole of the Māra-Samyutta in German, also Majjhima 50.]

Études bouddhiques: L'Ami de la Vertu et l'amitié de la vertu (Kalyāṇa-mitra, kalyāṇa-mitratā). Par [Léon] Feer, J.A., Jan., 1873, pp. 5—66. [Extracts from the Samyutta, Pāli and French, also one from Dhammapada Commentary.]

Études bouddhiques: Le Sūtra de l'Enfant (Dahara-sūtra) et la conversion de Prasenajit. Par [Léon] Feer. J.A., Oct., 1874, pp. 297—368. [Translations from Pāli and Tibetan in parallel columns; Jātaka 345 in Pāli and French; Pāli of Dahara-sutta from the Samyutta.]

L'Enfer indien. Par Léon Feer. I: Bouddhisme. J.A., Sept., 1892, pp. 185—232. [Extracts from Samyutta in French.]

The Sūtra of the Burden-bearer. By E. Hardy. J.R.A.S. 1901, pp. 573, 574. [Samyutta.]

The Āṅguttara Nikāya. Edited by Richard Morris and Edmond Hardy. London: Pāli Text Society, 1885—1900, 8vo., 5 vols. [The last volume contains an excellent abstract of forty pages in English.]



Five Trades forbidden by Buddha. Translated from the Pāli of the Numerical Collection, Class 5. By Albert J. Edmunds. Philadelphia, 1900, 12mo., 1 page. [Leaflet.]

[There are many passages from the Samyutta and the Aṅguttara translated by Warren, in his *Buddhism in Translations*, and by Neumann, in his *Buddhistische Anthologie*.]

Khuddaka Pāṭha: a Pāli Text, with a translation and notes. By R. C. Childers. J.R.A.S. 1870, pp. 309—339.

The Dhammapada: being a collection of moral verses in Pāli. Edited a second time, with a literal Latin translation and notes for the use of Pāli students. By V[incent] Fausböll. London: Luzac, 1900, 8vo., pp. xvi+94.

[The first edition (Copenhagen, 1855) was the first complete Pāli text to be printed in Europe. In this second edition, the extracts from the Pāli commentary are omitted but there is a good apparatus criticus, containing references to quotations, parallel passages, various readings &c.]

Lectures on the Science of Religion; with a paper on Buddhist Nihilism, and a translation of the Dhammapada or "Path of Virtue". By Max Müller. New York: Scribner, 1887, 8vo., pp. iv+300. [A reprint of Max Müller's translation of 1870, first published with Buddhaghosha's Parables, q. v.]

The Dhammapada: a Collection of Verses: being one of the Canonical Books of the Buddhists. Translated from the Pāli, by F. Max Müller. (Sacred Books of the East, Vol. X, part 1.) Oxford, 1881 and 1898 (ed. 2), 8vo., pp. lxxiii+99. [In the introduction there are important studies on the Canon. It is unfortunate that some misprints are perpetuated in the edition of 1898. On p. li, "A.D." should be "B.C." every time.]

Hymns of the Faith (Dhammapada): being an ancient anthology preserved in the Short Collection of the Sacred Scriptures of the Buddhists. Translated from the Pāli, by Albert J. Edmunds. Chicago: Open Court Publishing Company, 1902, 12mo., pp. xiii+109. [Beal's translation of the old Chinese preface is reprinted.]

Le Dhammapada, avec introduction et notes. Par Fernand Hù. Suivi du Sûtra en 42 Articles. Traduit du Tibétain, par Léon Feer. Paris: Leroux, 1878, 16mo., pp. lxxv+100+lix+82. [The first part is from the Pāli.]

Notes on Dhammapada, with special reference to the question of Nirvāṇa. By R. C. Childers. J.R.A.S. 1871, pp. 219—230.

Udānam. Edited by Paul Steinthal. London: Pāli Text Society, 1885, 8vo., pp. viii+104.

The Udāna; or, The Solemn Utterances of the Buddha. Translated from the Pāli by D. M. Strong. London: Luzac, 1902, 8vo., pp. viii+129.

Notes on the edition of the Udāna. By E. Windisch. J.P.T.S. 1890, pp. 91—108.

Iti-vuttaka. Edited by Ernst Windisch. London: Pāli Text Society, 1889, 8vo., pp. viii+151.

The Logia. [Criticism of Itivuttaka.] (Gospel Parallels from Pāli Texts, Fifth Series: Open Court, January, 1901, p. 45.)

Sutta-Nipāta. Edited by V. Fausböll. London: Pāli Text Society, 1884, 8vo. [Out of print. The only text of the Sutta-Nipāta now available is in Vol. 25 of the King of Siam's Tipiṭaka.] Sutta-Nipāta, Part 2: Glossary. Edited by V. Fausböll. London: Pāli Text Society, 1894, 8vo., pp. +lii+383.

Sutta Nipāta; or, Dialogues and Discourses of Gotama Buddha. Translated from the Pāli, with introduction and notes. By Sir Coomāra Swāmy. London: Trübner, 1874, 12mo., pp. xxxvi+160. [This includes only the Uravaggo, the Cūlavaggo, three suttas of the Mahāvaggo, and one of the Aṭṭhakavaggo. Among these are the Sela and Vāsetṭha, but not the famous Nativity Sutta.]

The Sutta-Nipāta: a collection of Discourses: being one of the Canonical Books of the Buddhists. Translated from the Pāli by V. Fausböll. (Sacred Books of the East, Vol. X, part 2.) Oxford: Clarendon Press, 1881 and 1898 (second edition), 8vo., pp. xvi+212. [Contains a short glossary. In the notes some Christian parallels are pointed out.]



The *Vimāna-vatthu* of the *Khuddaka Nikāya*, *Sutta Piṭaka*. Edited by Edmund Roland Gooneratne. London: Pāli Text Society, 1886, 8vo., pp. xix + 95.

The *Petavatthu*. Edited by J. P. Minayeff. London: Pāli Text Society, 1889, 8vo., pp.

The *Thera- and Therī-Gāthā*: stanzas ascribed to leaders of the Buddhist Order of recluses. Edited by Hermann Oldenberg and Richard Pischel. London: Pāli Text Society, 1883, 8vo., pp. xv + 221.

#### JĀTAKAS.

The *Jātaka*, together with its commentary, for the first time edited in the original Pāli, by V. Fausböll. London: Trübner, 1877—1897, 8°, 7 vols. (Vol. 7, Index by D. Andersen). [Title copied from Quaritch, &c. No copy in Philadelphia.]

In Transliteration. Nine *Jātakas*: Pāli text, with vocabulary. By Levi H. Elwell. Boston: Ginn, 1886, 16mo., pp. 118.

The *Jātaka*; or, Stories of the Buddha's former existences. Translated from the Pāli by various hands (Chalmers, Rouse, Francis and Neil) under E. B. Cowell. Cambridge: University Press, 1895—1903, 8vo., 5 vols.

Buddhist Birth Stories; or, *Jātaka Tales*: the oldest collection of folk-lore extant, being the *Jātakatthavaṇṇanā*. Translated by T. W. Rhys Davids. Vol. I. London: Trübner, 1880, 8vo., pp. ciii + 347. [Contains *Jātakas* 1—40, and also, in the introduction, Nos. 189, 215, 294, 186, 151; with *Mahosadha* from Singhalese. The introduction also contains studies in folklore: *Æsop*, *Karatak* and *Damanak*, *Barlaam* and *Josaphat*; an account of the Council of *Vesāli*, lists of *Jātakas* in the *Mahāvastu* and on monuments, including *Bharhut*.]

*Étude sur les Jātakas*. Par [Léon] Feer. Paris, 1875, 8vo., pp. 144. [Reprinted from *Journal Asiatique*, 1875. Nos. 45, 86, 169, 190, 290, 330, and 362 are here translated.]

The *Nigrodhamiga-Jātaka* and the Life of St. Eustathius

Placidus. By M. Gaster. J.R.A.S. 1894, pp. 335—340. [Jātaka 12 compared with life of Placidus, who died in 120; hagiology about Sæc. IX.]

Der drughaṇa des Mudgala-Liedes (RV. X, 102) und das Nandivīsālajātaka. Von R. Otto Franke. Wiener Zeitschrift, 1894, pp. 337—343. [Jātaka 28.]

Lineage of the Proud King. By Robert Chalmers. J.R.A.S. 1892, pp. 39—51. [Jātaka 78 translated and criticised.]

Le 193<sup>e</sup> Jātaka: Cūla-Paduma-Jātaka, "sur la charité et contre les femmes". Traduction par Léon Feer. First Congress, 1873, Vol. 2, pp. 377—396. [Commentary, i. e. Introductory Story, of Jātaka 527 also included. The table of contents wrongly says: "traduit du Sanscrit". Pāli was hardly heard of then!]

A modern parallel to the Culla-Paduma Jātaka (193). Told and recorded by Ram-Pap, Brahman, of Dattawali. Communicated by W.H.D. Rouse. J.R.A.S. 1897, pp. 855—857.

The Valāha Jātaka. By H. Wenzel. J.R.A.S. 1889, p. 179. [On Jātaka 196.]

Études bouddhiques: Les Avadānas Jātakas. Par Léon Feer. J.A., Août, 1884, pp. 332—369. [No. 388, translated from Pāli Jātaka and Sanskrit Avadāna.]

Le Chaddanta-Jātaka. Par [Léon] Feer. J.A., Jan., 1895, pp. 31—85; Mar., 1895, pp. 189—223. [No. 514 translated.]

The Vidhūra Jātaka. By R. F. St. Andrew St. John. J.R.A.S. 1896, pp. 441—475. [No. translated from Burmese.]

For Jātakas 41, 82, 104, 369 and 439, see Feer, in J.A. 1878, *infra*, p. 16.

Serge D'Oldenburg "On the Buddhist Jātakas". By H. Wenzel. J.R.A.S. 1893, pp. 301—356. [Translation of most of D'Oldenburg's Russian monograph.]

Notes on Buddhist Bas-Reliefs. By Serge D'Oldenburg. (Review by Rhys Davids.) J.R.A.S. 1896, pp. 623—627.

Notes on Buddhist Art. By Sergěj Fedorovič Oldenburg. Translated from the Russian by Leo Wiener. J.A.O.S. 1897, part I, pp. 183—201. [List of Jātakas at Bharhut,

Ajaṇṭā and Boro-Boedoer. So also in the two preceding articles.]

Index to the Jātakas. By W. H. D. Rouse. J.P.T.S., 1890, pp. 1—13.

Les Jātakas dans les Mémoires de Hiouen-Thsang. Par Léon Feer. Eleventh Congress, 1897, Section 1, pp. 151—169.

The Jātakas and Sanskrit Grammarians. By F. Kielhorn. J.R.A.S. 1898, pp. 17—21.

Études bouddhiques: Comment on devient Arhatī. Par Léon Feer. J.A., Avril, 1883, pp. 407—440. [Translation of Pāli Sukkā-Apadāna.]

Les Apadānas du Sud. Par Éd. Müller-Hess. Tenth Congress, 1894, Vol. I, part 2, pp. 163—173.

The Buddhavaṃsa and the Cariyā-piṭaka. Edited by Richard Morris. Part I: Text. London: Pāli Text Society, 1882, 8vo., pp. xx+103.

#### ABHIDHAMMA-PITAKA.

The Dhammasaṅgaṇi. Edited by Edward Müller. London: Pāli Text Society, 1885, 8vo., pp. xiv+284.

A Buddhist Manual of psychological Ethics of the fourth century B. C.: being a translation from the Pāli of the first book in the Abhidhamma Piṭaka: Dhammasaṅgaṇi (Compendium of States or Phenomena). By Caroline A. F. Rhys Davids. London: Royal Asiatic Society (Oriental Translation Fund), 1900, 8vo., pp. xcv+393.

The Kathāvatthu. Edited by Arnold C. Taylor. London: Pāli Text Society, 1894—1897, 8vo., 2 vols.

The Puggala-paññatti. Part I: Text. Edited by Richard Morris. London: Pāli Text Society, 1883, 8vo., pp. xv+94.

The Dhātu Kathā Pakaraṇa and its commentary. Edited by Edmund Rowland Gooneratne. London: Pāli Text Society, 1892, 8vo., pp. 138.

Buddhist Abhidhamma. By Arnold C. Taylor. J.R.A.S. 1894, pp. 560, 561.

#### SELECTIONS FROM THE CANON.

Extraits du Paritta, textes et commentaires en Pāli. Par [P.] Grimblot, avec introduction, traduction, notes et

notices, par Léon Feer. Paris: Leroux, 1872, 8vo., pp. 111. [Reprinted from J.A., Oct., 1871, pp. 225—335. The Parittā is an anthology made in Ceylon, mostly from the Khuddaka and Samyutta Nikāyas, including the latter's text of Buddha's First Sermon; also four extracts from the Anguttara, Dīgha Nos. 20 and 32, and Majjhima 141.]

A Pāli Chrestomathy; with notes, and glossary giving Sanskrit and Chinese equivalents. By J. Takakusu. Tokyo: Kinkodo and Co., 1900, 8vo., pp. xciv + vi + 272. [Includes much of the Parittā, with other extracts from Pāli Canon and commentaries. There are some valuable comparative studies of Pāli and Chinese recensions.]

Buddhism in Translations. By Henry Clarke Warren. Cambridge, Massachusetts, 1896, 8vo., pp. xx + 520. (Harvard Oriental Series.) [This valuable collection of translations contains more matter from uncanonical works, like the Visuddhi-maggo, the Questions of King Milindo, and the commentaries, than from the Canon itself. The suttas from the Dīgha and Majjhima have already been indicated.]

Gospel Parallels from Pāli Texts. Translated from the originals. By Albert J. Edmunds. Chicago: Open Court, February, 1900, pp. 114—118; April, 1900, pp. 246—250; June, 1900, pp. 358—363; October, 1900, pp. 628—633; January, 1901, pp. 43—45; July, 1901, pp. 428—432; September, 1902, pp. 559—561; November, 1902, pp. 684—688. [For a list of the headings, see Hymns of the Faith, p. 110.]

Buddhist and Christian Gospels now first compared from the originals: being Gospel Parallels from Pāli Texts reprinted, with additions. By Albert J. Edmunds. Philadelphia, 1902, 8vo., pp. 16. [Outline and headings only.]

Buddhistische Anthologie: Texte aus dem Pāli-Kanon zum ersten Mal übersetzt. Von Karl Eugen Neumann. Leiden, 1892, 8vo. [German translations from Anguttara, Samyutta, Thera-Therī-Gāthā, Udāna, and Itivuttaka, besides a few from Dīgha and Majjhima now found elsewhere.]



## PĀLI BIBLIOGRAPHY AND MANUSCRIPTS.

Pāli Suttas printed in Ceylon. By C. Bendall. J.R.A.S. 1894, p. 556.

List of Pāli MSS. in the Bibliothèque Nationale, Paris. By Léon Feer. J.P.T.S. 1882, pp. 32—37.

List of Pāli MSS. in the Bodleian Library, Oxford. By Dr. Frankfurter. J.P.T.S. 1882, pp. 30, 31.

List of Pāli, Sinhalese and Sanskrit MSS. in the Colombo Museum. J.P.T.S. 1882, pp. 46—58.

List of Sinhalese, Pāli and Sanskrit MSS. in the Oriental Library, Kandy. J.P.T.S. 1882, pp. 38—45.

List of [Pāli] MSS. in the British Museum. By Dr. Hoerning. J.P.T.S. 1883, pp. 133—144.

List of Pāli MSS. in the British Museum, acquired since 1883. By Dr. Hoerning. J.P.T.S. 1888, pp. 108—111.

List of Pāli MSS. in the Cambridge University Library. By T. W. Rhys Davids. J.P.T.S. 1883, pp. 145, 146.

List of Pāli MSS. in the Copenhagen Royal Library. By T. W. Rhys Davids. J.P.T.S. 1883, pp. 147—149.

Pāli MSS. at Stockholm. By E. W. Dahlgren. J.P.T.S. 1883, pp. 150, 151.

Pāli MSS. of the Brown University at Providence, Rhode Island. By Henry Clarke Warren. J.P.T.S. 1885, pp. 1—4.

Catalogue of the Mandalay MSS. in the India Office Library. By V. Fausböll. J.P.T.S. 1896, pp. 1—52.

Pāli MSS. in Nepāl. By C. Bendall. J.R.A.S. 1899, p. 422.

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## A. 2. PRĀKRIT AND SANSKRIT BOOKS.

Le Manuscrit Kharoṣṭhī du Dhammapada: les fragments Dutreuil de Rhins. Par Émile Senart. J.A., Sept., 1898, pp. 193—308.

[Prākṛit text with notes.]

The Gosinga Kharoṣṭhi Manuscript. By T. W. Rhys Davids. J.R.A.S. 1899, pp. 426—428.

Le Manuscrit Dutreuil de Rhins. Par É. Senart. Eleventh Congress, 1897, Section 1, pp. 1—7.

Le Mahāvastu: texte sanscrit publié pour la première fois et accompagné d'introductions et d'un commentaire. Par É. Senart. Paris: Imprimerie Nationale, 1882—1897, 8vo., 3 vols. [Introduction to the Vinaya as held by the Great-Council-School of Docetists or Transcendentalists, containing Jātakas and Sūtras, in a kind of Sanskritized Prākṛit. Printed in Sanskrit characters. Vol. 1 contains versions of Dīgha 27 (the Buddhist Genesis) and Majjhima 81. Vol. 3 has the First Sermon, Dīgha 19.]

The Jātakamālā; or, Garland of Birth-Stories. By Ārya Śūra. Translated from the Sanskrit by J. S. Speyer. London: Frowde, 1895, 8vo., pp. xxix + 350. ["Jātaka" is here spelt with the italicised G of the Sacred Books of the East, which has caused such confusion in catalogues that we break the rules of bibliography by spelling it in the recognised way.]

Le Bodhisattva et la famille des tigres. Par Léon Feer. J.A., Sept., 1899, pp. 272—303. [Jātaka unknown in Pāli.]

The Divyāvadāna: a collection of early Buddhist Legends, now first edited from the Nepalese Sanskrit MSS. in Cambridge and Paris. By E. B. Cowell and R. A. Neill. Cambridge: University Press, 1886, 8vo., pp. x + 712. [Many passages from this were translated by Burnouf in his Introduction à l'Histoire du Bouddhisme indien, of which a list is given. Printed in Roman letters.]

Index to verses in the Divyāvadāna. By H. Wenzel. J.P.T.S. 1886, pp. 81—93.

Avadāna-ṇāṭaka: cent légendes (bouddhiques). Traduites du sanscrit. Par Léon Feer. Paris: Leroux, 1891, 4to., pp. xxxviii + 496. (Annales du Musée Guimet.)

Études bouddhiques: Le Livre des Cent Légendes (Avadāna-ṇāṭaka). Par Léon Feer. J.A., Août et Oct., 1879, pp. 141—189; 273—307. [Contains also translation of a passage on the First Council.]

Études bouddhiques: Maitrakanyaka-mittavindaka: la piété filiale. Par Léon Feer. J.A., Avril, 1878, pp. 360—443. [Maitrakanyaka-avadāna; also Jātakas 41, 82, 104, 369 and 439; and extracts from Samyutta, all in French.]

Comment on devient Arhat. Par Léon Feer. J.A., Oct., 1881, pp. 460—498. [Sumana-avadāna from Sanskrit, compared with the Pāli version in verse. Both translated. Pāli text given.]

Études bouddhiques: Mésaventures des Arhats. Par Léon Feer. J.A., Avril, 1882, pp. 328—360. [Several Avadānas translated.]

The Maṇicūḍāvadāna, as related in the fourth chapter of the Svayambhūpurāṇa (Paris, dev. 78). By Louis de la Vallée Poussin. J.R.A.S. 1894, pp. 297—319. [French translation.]

The Buddhist Sources of the (Old Slavonic) Legend of the Twelve Dreams of Shahaish. By Serge D'Oldenburg. Translated by H. Wenzel. J.R.A.S. 1893, pp. 509—516. [Avadāna.]

Buddhist Sūtras quoted by Brahmin authors. By Louis de la Vallée Poussin. J.R.A.S. 1901, pp. 307, 308.

Illustrations of the Literature and Religion of the Buddhists. By Bryan Houghton Hodgson. Serampore, 1841, 8vo., pp. iii + 220. [Deals with the Sanskrit Buddhist books found in Nepāl in the twenties, being Hīnayāna and Mahāyāna mixed.]

Essays on the Languages, Literature, and Religion of Nepāl and Tibet; together with further papers on the geography, ethnology and commerce of those countries. By Bryan H. Hodgson. Reprinted, with corrections and additions, from "Illustrations of the Literature and Religion of the Buddhists", Serampore, 1841; and "Selections from the Records of the Government of Bengal, No. 27": Calcutta, 1857. London: Trübner, 1874, 8vo., pp. xi + 145 + 124.

Essays and Lectures, chiefly on the Religion of the Hindus. By H. H. Wilson. London: Trübner, 1862, 8vo., 2 vols. [Vol. 2 deals with Hodgson's Nepalese books.]

Catalogue of Buddhist Sanskrit Manuscripts in the possession of the Royal Asiatic Society (Hodgson Collection). By E. B. Cowell and J. Eggeling. J.R.A.S. 1876, pp. 1—52.

On European Collections of Sanskrit MSS. from Nepāl: their antiquity and bearing on chronology, history and literature. By Cecil Bendall. Fifth Congress, Vol. 2, part 2, pp. 189—211.

Nepāl Manuscripts. By C. Bendall. J.R.A.S. 1900, pp. 345—347.

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### A. 3. CHINESE, TIBETAN, SINHALESE, BURMESE, CAMBODIAN, AND OTHER RECENSIONS, BASED UPON PRĀKRIT, PĀLI OR SANSKRIT ORIGINALS, MOSTLY LOST.

NOTE. Though predominantly Mahāyāna, the Chinese and Tibetan recensions *as a whole* are treated here, so as to bring all Hinayāna versions together. Chinese and Tibetan works which are specifically Mahāyāna will be found in Section B at the end.

#### CHINESE.

Catalogue of the Chinese Translation of the Buddhist Tripiṭaka, the Sacred Canon of the Buddhists in China and Japan. Compiled by order of the Secretary of State for India. By Bunyiu Nanjio, priest of the temple, Eastern Hongwanzi, Japan. Oxford, 1883, 4 to., pp. xxxvi + columns 480. [Translated from a Chinese catalogue compiled between the fourteenth and seventeenth centuries. Contains list of contents of the Hinayāna Āgamas, corresponding to the Pāli Nikāyas. Introduction gives bibliography of editions of the Chinese recensions as printed since A.D. 972. The latest edition is that of the Japanese Buddhist Bible Society, printed between 1880 and 1885. Teitaro Suzuki tells me that the plates have been destroyed, so that the set in the University Library at Chicago is probably unique in the United States.]

On a Catalogue of Chinese Buddhistical Works. By Colonel Sykes. J.R.A.S. 1846, pp. 199—213.

Concordance sinico-sanskrite d'un nombre considérable de titres d'ouvrages bouddhiques, recueillie dans un catalogue chinois de l'an 1306, et publiée, après le déchiffrement et la restitution des mots indiens. Par Stanislas Julien. J.A., Nov., 1849, pp. 353—446.

The Buddhist Tripiṭaka as it is known in China and Japan: a catalogue and compendious report. By Samuel Beal. Devonport, 1876, folio, pp. 117. Printed for the India Office.

[Titles of more than two thousand volumes presented to the English government by the Japanese in 1875. Based upon the recension of Sæc. XVI. This catalogue has been completely superseded by Nanjio's, given above, but it contains interesting notes on the Holy Grail etc.]

Results of an examination of Chinese Buddhist Books in the Library of the India Office. By Samuel Beal. Second Congress, 1874, pp. 132—162.

Handbook for the student of Chinese Buddhism. By E. J. Eitel. London: Trübner, 1870, 8vo., pp. 218[+5]. [A Sanskrit vocabulary of Buddhist terms, including a few titles, with Chinese equivalents and English explanations.]

Vocabulaire bouddhique sanscrit-chinois: Han-Fan Tsih-yao: Précis de doctrine bouddhique. Par C. Harlez. Extrait du "T'oung-pao". Leide: Brill, 1897, 8vo., pp. 66. [A valuable list of comparative terms, with some titles. It is more readily obtainable and lower in price than Eitel.]

A Sanskrit-Chinese Lexicon: Mahāvīyutpattiḥ. [Part 1.] Report of the Society for Oriental Research, pp. 1—18. [Tokyo, 1901. The Report is in Japanese, but the Lexicon and a catalogue are in English.]

Pali Elements in Chinese Buddhism. By J. Takakusu. J.R.A.S. 1896, pp. 415—439.

The Catechism of the Shamans; or, The Laws and Regulations of the priesthood of Buddha in China. Translated from the Chinese, and edited by Charles F. Neu-



mann. London: Oriental Translation Fund, 1831, 8vo., pp. 152. [Larger title: *Translations from the Chinese and Armenian, with notes.* By Charles F. Neumann.]

Comparative arrangement of two translations of the Buddhist Ritual for the Priesthood, known as the *Prātimoksha*, or *Pātimok[k]han*. By S. Beal, from the Chinese; and D. J. Gogerly, from the Pāli. J.R.A.S. 1862, pp. 407—480.

Catena of Buddhist Scriptures from the Chinese. By Samuel Beal. London: Trübner, 1871, 8vo., pp. xii+436. [Contains translations of the *Sūtra* of the forty-two Sections; the *Dharmagupta Prātimoksha*; and the *Mahāyāna Śūrāṅgama Sūtra*.]

Abstract of four Lectures on Buddhist Literature in China, delivered at University College, London. By Samuel Beal. London: Trübner, 1882, 8vo., pp. xvi+185. [Contains translation of the account of the first two Councils from the *Dharmagupta Vinaya*, as read before the Oriental Congress at Berlin in 1881.]

The Buddhist Councils held at *Rājagrihā* and *Vesālī*, translated from Chinese. By S. Beal. Fifth Congress, Vol. 2, part 2, second pagination, pp. 13—46. [This paper was reprinted in the preceding book.]

Chinese *Āgamas* and Pāli *Nikāyas*. By Dr. Anesaki. J.R.A.S. 1901, pp. 895—900.

The Chinese *Āgamas*. By Albert J. Edmunds. *Light of Dharma*: San Francisco, April, 1902, pp. 21—23; June, 1902, pp. 43—46. [The first article gives an account of the translations made in the second century by a Buddhist Parthian prince; the second article tabulates in parallel columns, the *suttas* that are identical in the Pāli *Nikāyas* and the Chinese-Sanskrit *Āgamas*.]

Texts from the Buddhist Canon, commonly known as *Dhammapada*, with accompanying narratives. Translated from the Chinese. By Samuel Beal. London: Trübner, 1878, 8vo., pp. viii+176. [Beal purposely chose a recension far removed from the Pāli original, but at the same

time gave a specimen of another recension which was, with little exception, a genuine version, i. e. faithful translation.]

The Legend of Dipaṅkara Buddha. Translated from the Chinese, to illustrate Plates 29 and 50 in Tree and Serpent-Worship. By Samuel Beal. J.R.A.S. 1873, pp. 377—395.

#### TIBETAN.

Analyse du Kandjour: recueil des Livres sacrés au Tibet. Par Alexandre Csoma, de Kőrös. Traduite de l'anglais, et augmentée, par Léon Feer. Paris: Leroux, 1881, 4to., pp. 131—577. (Annales du Musée Guimet, Tome II.) [The English original is not in Philadelphia.]

Fragments extraits du Kandjour, traduits du tibétain. Par Léon Feer. Paris: Leroux, 1883, 4to., pp. xiii+577. (Annales du Musée Guimet, Tome V.) [Translation of Buddha's First Sermon from Pāli and Tibetan in parallel columns; also extracts from Parittā, as rendered from Pāli into Tibetan, thence into French.]

Le Traité de l'Émancipation, ou Prātimoksha Sūtra. Traduit du tibétain, par W. Woodville Rockhill. Revue, Vol. 9, 1884, pp. 3—26; 167—201.

Udanavarga: a collection of verses from the Buddhist Canon. Compiled by Dharmatrāta: being the Northern Buddhist version of Dhammapada. Translated from the Tibetan of the Bkaḥ-hgyur. With notes, and extracts from the commentary of Pradjñavarman. By W. Woodville Rockhill. London: Trübner, 1883, 8vo., pp. xvi+224.

Le Dhammapada, avec introduction et notes. Par Fernand Hù. Suivi du Sūtra en quarante-deux articles. Traduit du tibétain, par Léon Feer. Paris: Leroux, 1878, 16mo., pp. lxx+100+lix+82. [There is a Chinese text, with French translation, of this Sūtra in 42 Sections, by Harlez, in Mémoires couronnés de l'Académie Royale de Belgique, 1899. English in Beal's Catena, as above.]

Études bouddhiques: Le Sūtra: les quatre Préceptes. Par Léon Feer. J.A., Oct., 1866, pp. 269—357. [Contains translations from the Tibetan.]



Das buddhistische Sūtra der "Acht Erscheinungen": Tibetischer Text mit Uebersetzung. Von Julius Weber. Herausgegeben von Georg Huth. Z.D.M.G. 1891, pp. 577—591. Mahakātyāyana und König Tshaṇḍa-Pradjota: ein Cyclus buddhistischer Erzählungen. Mitgetheilt von A. Schiefner. St.-Petersbourg, 1875, 4to., pp. viii+67. (*Mémoires de l'Académie Impériale des Sciences de St.-Petersbourg.*) [Translation from the Kanjur.]

Ueber das Bonpo-Sūtra: "Das Weisse Nāga-Hunderttausend". Von A. Schiefner. St. Pétersbourg, 1880, 4to., pp. iv+86. (*Mémoires de l'Académie Impériale des Sciences de St. Pétersbourg.*)

Tibetan Tales derived from Indian sources. Translated from the Tibetan of the Kah-gyur, by Anton von Schiefner. Done into English from the German, with an introduction, by W. R. S. Ralston. London: Trübner, 1882, 8vo., pp. lxx+368. [Mostly Kanjur Jātakas, but also Divyāvadāna 17 and 30. Chap. VI is the story of Jīvaka (see S. B. E. XVII). Introduction contains a sketch of the Canon and an account of Körösi, Canstadt and Schiefner.]

Tibetan Buddhist Birth-Stories: extracts and translations from the Kanjur. By William Woodville Rockhill. J. A. O. S. 1897, part 1, pp. 1—14.

Tales of the Wise Man and the Fool in Tibetan and Chinese. By J. Takakusu. J.R.A.S. 1901, pp. 447—460.

Introduction du Bouddhisme dans le Kashmir. Par Léon Feer. J.A., Déc., 1865, pp. 477—549. [Contains Tibetan text of the Kanjur on the death of Ānando, the conversion of Kashmir, and the Buddhist patriarchs.]

List of Tibetan MSS. and printed Books in the Library of the Royal Asiatic Society. By H. Wenzel. J.R.A.S. 1892, pp. 570—579.

Indian Buddhist MSS. in Tibet. By L. A. Waddell. J.R.A.S. 1894, p. 385.

#### SINHALESE.

Manual of Bud[d]hism, in its modern development. Translated from Singhalese MSS. By R. Spence Hardy. London, 1853, 8vo., pp. xvi+533.



The same: Williams and Norgate, 1860. [In this book medieval Ceylon sources are translated, representing Pāli originals, but with Canonical matter and commentary mixed. It is the basis of Edwin Arnold's *Light of Asia*.]

BURMESE.

The Life, or Legend of Gaudama, the Bud[d]ha of the Burmese; with annotations, the way to Neibban, and notices on the Phongyies, or Burmese monks. By P. Bigandet. Rangoon, 1866, 8vo., pp. xi+v+538.

The Story of Thuwannashan, or Suvanna Sāma Jātaka, according to the Burmese version, published at the Hantawati Press, Rangoon. By R. F. St. Andrew St. John. J.R.A.S. 1894, pp. 211—229. [English translation.]

Kumbha Jātaka; or, The Hermit Varuṇa Sūra and the Hunter. Translated from the Burmese, by R. F. St. Andrew St. John. J.R.A.S. 1893, pp. 567—570. [Jātaka 512.]

Temiya Jātaka Vatthu. From the Burmese. By R. F. St. Andrew St. John. J.R.A.S. 1893, pp. 357—391. [Jātaka 541.]

Bhūridatta Jātaka Vatthu. By R. F. St. Andrew St. John. J.R.A.S. 1892, pp. 77—139. [Jātaka 547 translated from the Burmese, with stanzas in Pāli as well.]

A Burmese Anecdote. By R. F. St. Andrew St. John and R. Morris. J.R.A.S. 1892, pp. 371, 372. [Jātaka.]

A Buddhist illustrated Manuscript in Burmese. By Herbert Baynes. Tenth Congress, 1894, part 2, pp. 127—136.

KAMBOJIAN.

Une version cambodgienne du "Jugement de Salomon". Par Adhémard Leclère. *Revue*, Vol. 38, 1898, pp. 176—181. [Translated.]

SIAMESE.

Die sechs ersten Erzählungen des Piṭṭhācaprakaraṇam: Thai-Text, mit Uebersetzung. Von F. W. K. Müller. Z.D.M.G. 1894, pp. 198—217. [This can be hardly called canonical, but it is included here as a kind of Siamese Jātaka Book.]

Cinca-Mānavikā Sundarī. Par Léon Feer. J.A., Mars, 1897, pp. 288—317. [Siamese Pāli MSS., commentaries]

on Dhammapada 176 and 306: one being the vatthu to Jātaka 472.]

The Wheel of the Law: Buddhism illustrated from Siamese sources, by the modern Buddhist; a life of Buddha, and an account of the Phrabat. By Henry Alabaster. London: Trübner, 1871, 8vo., pp. lviii+323. [Part 1 is Ed. 2 of The Modern Buddhist (see A, 8). Part 2 is translated from a Siamese work. Part 3 concerns the Siamese Footprint of Buddha.]

#### MALAY.

A Malay Parallel to the Culla-Paduma-Jātaka. By P. E. Pavolini. J.R.A.S. 1898, p. 375.

The Tale of the Tortoise and the Monkey. By H. Kern. Eighth Congress, 1889, Section 5, pp. 15—20. [Philippine Islands and Java.]

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### A. 4. PĀLI COMMENTARIES, CHRONICLES AND INSCRIPTIONS.

#### GENERAL.

On the origin of the Buddhist Arthakathās. By the Mudliar L. Corneille Vijesinha. With introduction by R. C. Childers. J.R.A.S. 1871, pp. 289—302.

The Historical Introduction to Buddhaghosa's Samanta Pāsādikā. Vinaya Pitakam, Vol. 3, pp. 281—343. [Pāli, edited by Oldenberg.]

#### VINAYA.

Buddhaghosha's Samantapāsādikā in Chinese. By J. Takakusu. J.R.A.S. 1897, pp. 113, 114.

#### SUTTA-PITAKA.

The Sumaṅgala-vilāsinī: Buddhaghosa's Commentary on the Dīgha Nikāya. Edited by T. W. Rhys Davids and J. Estlin Carpenter. Part 1. London: Pāli Text Society, 1886, 8vo., pp. xx+348.



De l'importance des actes de la pensée dans le Bouddhisme. Par L. Feer. *Revue*, Vol. 13, 1886, pp. 74—82. [Translated from the Pāli commentary on the Upāli Sutta: Majjhima 56.]

Études bouddhiques: Le Commentaire de l'Upāli-Suttam. Par Léon Feer. *J. A.*, Février, 1888, pp. 113—154.

Études bouddhiques: Nāṭaputta et les Nigaṇṭhas. Par Léon Feer. *J. A.*, Sept., 1888, pp. 209—252. [Extracts from the Papañca-Sūdanī, in French.]

Women Leaders of the Buddhist Reformation. By Mabel Bode. *J.R.A.S.* 1893, pp. 517—566; 763—798. [Texts and translations from the Commentary on the Anguttara.]

The Buddha's Residences. By T. W. Rhys Davids. *J.R.A.S.* 1891, p. 339. [Translation from Anguttara Commentary.]

Buddhaghosa's Commentary on the Anāgatabhayāni. *J.P.T.S.* 1896, pp. 99—101.

Buddhaghosha's Parables. Translated from Burmese. By Captain T. Rogers. With an introduction, containing Buddha's Dhammapada, or "Path of Virtue", translated from Pāli, by F. Max Müller. London: Trübner, 1870, 8vo., pp. clxxii+206. [Free Burmese version of Dhammapada Commentary, in English.]

Contes bouddhiques: la légende de Cakkhupāla, commentaire du Dhammapada 1; la légende de Maddhakundali, commentaire du Dhammapada 2. Par Louis de la Vallée Poussin et Godefroy de Blonay. *Revue*, Vol. 26, 1892, pp. 180—200. [Duty of reading one or two Nikāyas or the whole Tepiṭaka.]

Contes bouddhiques: légende de Viḍḍabha, commentaire du Dh. 47; histoire de la querelle religieuse à Koṇambi &c., commentaire du Dh. 6. Par Godefroy de Blonay et Louis de la Vallée Poussin. *Revue*, Vol. 29, 1894, pp. 195—211; 329—337.

The Story of the Merchant Ghosaka (Ghosaka-seṭṭhi), in its twofold Pāli form, with reference to other Indian parallels. By E. Hardy. *J.R.A.S.* 1898, pp. 741—794.

[Pāli commentaries from Manoratha-Pūraṇi and Dhammapada-Aṭṭhakathā.]

The Women Leaders of the Buddhist Reformation, as illustrated by Dhammapāla's commentary on the Therī-Gāthā. By Caroline A. Foley. Ninth Congress, Vol. 1, pp. 344—361.

Dhammapāla's Paramattha-dīpaṇi, parts 3—5: being the commentary on the Peta-vatthu, Vimāna-vatthu, and Therī-gāthā. Edited by E. Hardy. London: Pāli Text Society, 1894, 1901 and 1893, 8vo., 3 vols.

#### ABHIDHAMMA.

The Atthasālinī: Buddhaghosa's commentary on the Dhammasaṅgaṇi. Edited by Edward Müller. London: Pāli Text Society, 1897, 8vo., pp. viii + 434.

Kathāvatthu-ppakaraṇa-aṭṭhakathā. [Edited] by [J.P.] Minayeff. J.P.T.S. 1889, pp. 1—199; 213—222.

#### CHRONICLES AND NATIVE MANUALS.

The Dīpavaṃsa: an ancient Buddhist Historical Record. Edited and translated by Hermann Oldenberg. London: Williams and Norgate, 1879, 8vo., pp. 227.

The Mahāwanso in Roman characters, with the translation subjoined, and an introductory essay on Pāli Buddhistical literature. Vol. 1: chapters 1—38. By George Turnour. Cotta, Ceylon, 1837, 4to., pp. xciii + 30 + 262 + xxxv. [All that was published. Contains extracts from ṭikā.]

A Cambodjan Mahāvaṃsa. By E. Hardy. J.R.A.S. 1902, pp. 171—174.

The Netṭi-pakaraṇa, with extracts from Dhammapāla's commentary. Edited by E. Hardy. London: Pāli Text Society, 1902, 8vo., pp. xli + 289.

The Anāgata-vaṃsa. Edited by [J.P.] Minayeff. J.P.T.S. 1886, pp. 33—53.

The Dāṭhāvaṃsa. J.P.T.S. 1884, pp. 109—151.

Le Dāṭhāvaṃsa; ou, Histoire de la Dent Relique du Buddha Gotama: poème épique pāli de D[h]ammakitti. Traduit en français d'après la version anglaise de Sir Mutu Coomārā Swāmy. Par L. de Milloué. Paris, 1884, 4°. (Annales du Musée Guimet, Tome 7, pp. 307—396.)



Mémoire sur l'histoire de la Dent-Relique de Ceylan, précédé d'un essai sur la vie et la religion de Gautama Buddha. Par J. Gerson da Cunha. Traduit de l'anglais, par L. de Milloué. Paris, 1884, 4to. (Annales du Musée Guimet, Tome 7, pp. 397—484.)

The Gandhavaṃsa. Edited by [J.P.] Minayeff. J.P.T.S. 1886, pp. 54—80. [A valuable history of Pāli literature, of unknown date.]

Recherches sur le Bouddhisme. Par I. P. Minayeff. Traduit du russe par R. H. Assier de Pompignan. Paris: Leroux, 1894, 8vo., pp. v+xv+315. (Annales du Musée Guimet: Bibliothèque d'études.) [Contains the Gandhavaṃsa in Pāli, also extracts from the Sāsanavaṃsa.]

Index to the Gandhavaṃsa. By Mabel Bode. J.P.T.S. 1896, pp. 53—86.

The Mahā-bodhi-vaṃsa. Edited by S. Arthur Strong. London: Pāli Text Society, 1891, 8vo., pp. xi+182. [Pāli version of Singhalese church history of Sæc. IV.]

Sāsanavaṃsa. [By Paññāsāmi: A.D. 1861.] Edited by Mabel Bode. London: Pāli Text Society, 1897, 8vo., pp. iv+60+189. [A valuable compendium, in modern Pāli, by a learned Burmese monk, who made use of commentaries and chronicles not easy to find.]

The Author of the Sāsanavaṃsa. By Mabel Bode. J.R.A.S. 1899, pp. 674—676.

The Thūpavaṃsa. By Don Martino de Zilva Wickremasinghe. J.R.A.S. 1898, pp. 633—637.

The Questions of King Milinda. Translated from the Pāli, by T. W. Rhys Davids. Oxford, 1890—1894, 8vo., 2 vols. (Sacred Books of the East, Vols XXXV and XXXVI.) [Important for early quotations from the Canon, perhaps as old as the Christian era; but the book is under suspicion of later redaction in Ceylon. For valuable criticism, see Takakusu: Pāli Chrestomathy, pp. lviii—liii.]

Le Bonheur du Nirvāna, extrait du Milindapparashnaya, ou Miroir des Doctrines sacrés. Traduit du Pāli, par Lewis da Sylva. Revue, Vol. XI, 1885, pp. 336—352.

Deux Traductions chinoises du Milindapañho. Par Édouard Specht, avec introduction par Sylvain Lévi. Ninth Congress, 1892, Vol. 1, pp. 518—529.

Chinese Translations of the Milinda Pañho. By J. Takakusu. J.R.A.S. 1896, pp. 1—21.

Historical Basis for the Questions of King Menander, from the Tibetan, &c. By L. A. Waddell. J.R.A.S. 1897, pp. 227—237.

Nāgasena. By T. W. Rhys Davids. J.R.A.S. 1891, pp. 476—478. [Reference to Nāgasena in Abhidharmakośa-vyākhyā.]

Visuddhi-magga: abstract of contents. By J. E[stlin] Carpenter. J.P.T.S. 1890, pp. 14—20.

Table of Contents of Buddhaghosa's Visuddhi-magga. By Henry C. Warren. J.P.T.S. 1893, pp. 76—164.

Buddhaghosa's Visuddhi-magga. By Henry C. Warren. Ninth Congress, 1892, Vol. 1, pp. 362—365. [For extracts, in English, from Visuddhi-magga, see Warren: Buddhism in Translations.]

Abhidhammattha-Saṅgaha. J.P.T.S. 1884, pp. 1—48. [A medieval compendium of Buddhism in Pāli.]

The Cha-Kesa-Dhātu-Vaṃsa. Edited by [J. P.] Minayeff. J.P.T.S. 1885, pp. 5—16.

The Pajjamadhu: a poem in praise of Buddha. Edited by Edmund R. Gooneratne. J.P.T.S. 1887, pp. 1—16.

Pañcagati-dīpanam. Edited by Léon Feer. J.P.T.S. 1884, pp. 152—161.

Saddhamma Saṅgaho. [By Dhammakitti.] Edited by Nedimāle Saddhānanda. J. P. T. S. 1890, pp. 21—90. [Sæc. XI. or later, but containing quotations from lost sources. See, e. g., Kern: Manual, p. 108.]

Saddhammopāyana. Edited by [Richard] Morris. J.P.T.S. 1887, pp. 35—98.

The Sandesa-Kathā. Edited by [J. P.] Minayeff. J.P.T.S. 1885, pp. 17—28.

Simā-vivāda-vinicchayā-kathā. Edited by J. P. Minayeff. J.P.T.S. 1887, pp. 17—34.



The *Telakaṭāhagāthā*. Edited by Edmund R. Gooneratne. J.P.T.S. 1884, pp. 49—68.

Ein Beitrag zur Frage, ob Dhammapāla im Nālanda-saṅghārāma seine Kommentare geschrieben. Von E. Hardy. Z.D.M.G. 1898, pp. 105—127.

The several Pāli and Sinhalese Authors known as Dhammakitti. By Don Martino de Zilva Wickremasinghe. J.R.A.S. 1896, pp. 200—203.

A Remnant(?) of Buddhism in India. By Cecil Bendall. J.R.A.S. 1892, pp. 140, 141. [Corrupt Pāli manual in Bengal.]

Visites des Bouddhas dans l'Île de Laṅkā. Extraits du Poujavalīya et du Sarvajñagounalankaraya, d'après la traduction anglaise de C. Alwis. Traduit par L. de Milloué. Paris, 1880, 4to. (Annales du Musée Guimet, Tome I, pp. 117—138.)

Translation of a Burmese version of the Nīti Kyan: a code of Ethics in Pāli. By E. Fowle. J.R.A.S. 1860, pp. 252—266.

#### THE INSCRIPTIONS OF ASOKA.

Les Inscriptions de Piyadasi. Par É. Senart. Paris: Imprimerie Nationale, 1881—1886, 8vo., 2 vols. [Texts and translations, with learned discussions. Vol. 2 contains a theory of the lateness of the Pāli Canon, based upon linguistic deductions. Reprinted from J.A. 1880 &c.]

Beiträge zur Erklärung der Aśoka-Inschriften. Von G. Bühler. Z.D.M.G. 1883, pp. 572—593 (Edicts X.—XII.); 1886, pp. 127—142 (Edicts XIII., XIV.); 1887, pp. 1—29 (Separate Edicts).

Nachträge zur Erklärung der Aśoka-Inschriften. Von Georg Bühler. Z.D.M.G. 1894, pp. 49—64.

Corpus Inscriptionum Indicarum. Vol. I.: Inscriptions of Asoka. Prepared by Alexander Cunningham. Calcutta, 1879, 4to., pp. iii+x+141+v+30 plates.

Rulers of India: Asoka, the Buddhist Emperor of India. By Vincent A. Smith. Oxford: Clarendon Press, 1901, 12mo., pp. 204. [Translations of the Rock and other

Edicts, based upon Senart and Bühler. The best English book on Asoko.]

Original Sanskrit Texts on the origin and history of the people of India: their religion and institutions. Translated by J. Muir. London, 1858—1870, 8vo., 5 vols. (Ed. 2, 1871.) [Contains essays on Pāli and Prākṛit, Asoka's inscriptions &c.]

The authorship of the Piyadasi Inscriptions. By Vincent A. Smith. J.R.A.S. 1901, pp. 481—499.

The identity of Piyadasi (Priyadarśin) with Aśoka Maurya, and some connected problems. By Vincent A. Smith. J.R.A.S. 1901, pp. 827—858.

Piyadasi's Edikte und das Suttapiṭakam. Von K. E. Neumann. W.Z. 1897, pp. 156—160.

The Sambodhi in Asoka's Eighth Edict. By T. W. Rhys Davids. J.R.A.S. 1898, pp. 619—622.

New fragment of the Thirteenth Edict of Piyadasi at Girnar. By Émile Senart. J.R.A.S. 1900, pp. 335—342.

Note on some of the Titles used in the Bhabra Edict of Asoka. By T. W. Rhys Davids. J.P.T.S. 1896, pp. 93—98.

Asoka's Bhabra Edict. By T. W. Rhys Davids. J.R.A.S. 1898, pp. 639, 640.

On a passage in the Bhabra Edict. By E. Hardy. J.R.A.S. 1901, pp. 311—315.

On a passage in the Bhabra Edict. By Vincent A. Smith. J.R.A.S. 1901, p. 574.

On the condition of Aśoka Inscriptions in India. By G. A. Grierson. Tenth Congress, 1894, Part 2, pp. 147—150.

Asoka and the Buddha-Relics. By T. W. Rhys Davids. J.R.A.S. 1901, pp. 397—410.

The translation of Devānampiyā. By V. A. Smith. J.R.A.S. 1901, p. 930.

Sur quelques Inscriptions de l'Inde. Par A.-M. Boyer, J. A., Nov., 1898, pp. 463—503.

#### PĀLI LANGUAGE.

Essai sur le Pāli. Par E. Burnouf et Chr. Lassen. Paris, 1826, 8vo., pp. 222.



Observations grammaticales sur l'essai sur le Pāli de Burnouf et Lassen. Par E. Burnouf. Paris, 1827, 8vo., pp. 30.

Pāli Grammar: a phonetic and morphological sketch of the Pāli Language, with an introductory essay on its form and character. By J. Minayeff: 1872. Translated from the Russian into French, by Stanislas Guyard: 1874. Rendered into English from the French, and edited by Charles George Adams. Maulmain, 1883, 4to., pp. xliii + 93 + 3. [Contains valuable remarks upon the dialects used by the different sects.]

Simplified Grammar of the Pāli Language. By E. Müller. London: Trübner, 1884, 8vo., pp. xvi + 143.

A Dictionary of the Pāli Language. By Robert Caesar Childers. Part I.: A—Nib. London: Trübner, 1872, folio, pp. xii + 276.

The same (complete): 1875, pp. xvii + [5] + 624.

Glossary of Pāli Proper Names. By E. Müller. J.P.T.S. 1888, pp. 1—107.

The Origin of the Kharoṣṭhī Alphabet. By Georg Bühler. W.Z. 1895, pp. 44—66.

On Pāli Inscriptions from Magadha. By Cecil Bendall. Tenth Congress, 1894, Part 2, pp. 151—156.

#### A. 5. NOTICES OF BUDDHISM BY EARLY TRAVELLERS AND WRITERS, DOWN TO A. D. 1800.

B. C. Sæc. iii. [?]

The Jaina-Sūtras. Translated from Prākṛit, by Hermann Jacobi. Part 2. (S. B. E., Vol. 45.) [Pp. 414 and 415 contain references to Buddhists by their rivals the Jains. For the spelling of Jaina, see note to Jātaka-mālā.]

A. D. Sæc. iii.—

The Clementine Recognitions. Edinburgh, 1867, 8vo., pp. 135—485. (Ante-Nicene Christian Library, Vol. 3, part 3.) [The Seres in Clem. Recog. VIII. 48 and IX. 19

= Buddhists. So also the Bactrian Brahmans who worship no idols: IX. 20.]

Early Christian Eulogies of Buddhism. By Albert J. Edmunds. Light of Dharma: San Francisco, August, 1902, pp. 83—86.

Sæc. v.

Travels of Fa-hian and Sung-yun, Buddhist Pilgrims, from China to India: A.D. 400—518. Translated from the Chinese, by Samuel Beal. London: Trübner, 1869, 12mo., pp. lxxiii+208. [Ed. 2 of this translation is prefixed to Beal's Hiuen Tsiang, *infra*.]

Record of Buddhistic Kingdoms: being an account by a Chinese monk, Fā-hien, of his travels in India and Ceylon, A.D. 399—414, in search of the Buddhist Books of Discipline. Translated and annotated, with the Korean recension of the Chinese text, by James Legge. Oxford: Clarendon Press, 1886, 4to., pp. xv+123+43.

Fā Hien's 'Fire Limit'. By T. W. Rhys Davids. J.R.A.S. 1891, pp. 337—339.

Sæc. vii.

Mémoires sur les contrées occidentales, traduits du sanskrit en chinois, en l'an 648, par Hiouen-Tsang, et du chinois en français, par Stanislas Julien. Paris, 1857—1858. 8vo., 2 vols. [Contains valuable indices of Sanskrit and Chinese terms.]

Si-yu-ki: Buddhist Records of the Western World. Translated from the Chinese of Hiuen Tsiang: A.D. 629. By Samuel Beal. London: Trübner, 1884, 8vo., 2 vols.

Note sur l'itinéraire de Hiuen-Tsang au Gandhāra. Par [A.] Foucher. Eleventh Congress, 1897, Section 1, pp. 93—97.

Le Prince Sou-ta-na des Mémoires de Hiouen-Tsang. Par Léon Feer. Tenth Congress, 1894, Part 2, pp. 175—186.

Yüan Chwang or Hiouen Tsang? By T. W. Rhys Davids. J.R.A.S. 1892, pp. 377—379.

On Hiuen-Tsang instead of Yüan Chwang, and the necessity of avoiding the Pekinese sounds in the quotations of ancient proper names in Chinese. By Terrien de Lacouperie. J.R.A.S. 1892, pp. 835—840.



A Record of the Buddhist Religion as practised in India and the Malay Archipelago: A.D. 671—695. By I-Tsing. Translated by J. Takakusu. With a letter from Max Müller. Oxford: Clarendon Press, 1896, 4to., pp. lxiv + 240.

Deux chapitres extraits des Mémoires d'I-Tsing, sur son voyage dans l'Inde. Par Ryauon Fujishima. J.A., Nov., 1888, pp. 411—439.

Les Religieux éminents qui allèrent chercher la Loi dans les pays d'Occident. Par I-Tsing. Traduit en français, par Édouard Chavannes. Paris: Leroux, 1894, 8vo., pp. xxi + 218.

Text and Commentary of the Memorial of Śākya Buddha Tathāgata. By Wong Puh. Translated from the Chinese by Samuel Beal. J.R.A.S. 1863, pp. 135—220. [Sæc. vii. Reprinted in Beal's Catena, q. v.]

Les Missions de Wang Huien-ts'e dans l'Inde. Par Sylvain Lévi. J.A., Mars et Mai, 1900, pp. 297—341; 401—468.

Une poésie inconnue du roi Harṣa Īlāditya. Par Sylvain Lévi. Tenth Congress, 1894, part 2, pp. 187—203. [Chinese and Sanskrit text constructed.]

Sæc. viii.

Voyages des Pèlerins bouddhistes: l'itinéraire d'Ou-K'ong: 751—790. Traduit et annoté par Sylvain Lévi et Édouard Chavannes. J.A., Sept., 1895, pp. 341—384. [Contains notice of Japanese edition of the Chinese Tripiṭaka.]

Sæc. ix. [?]

The Vedānta-sūtras, with the commentary by Śaṅkarācārya. Translated by George Thibaut. (S. B. E., Vols. 34 and 38.) Oxford, 1890—1896, 8vo., 2 vols. [Vol. I, pp. 401—428: argument against Buddhism.]

Sæc. x.

Les Inscriptions chinoises de Bodh-Gayā: le Bouddhisme en Chine et dans l'Inde: Sæc. X—XI. Par Édouard Chavannes. Revue, Vol. 34, 1896, pp. 1—58.

La première inscription chinoise de Bodh Gayā. Par Édouard Chavannes. Revue, Vol. 35, 1897, pp. 88—112.

The Chronology of Ancient Nations: an English version of the Arabic text of the *Athār-ul-Bākiya* of Albīrūnī; or, "Vestiges of the Past": A.D. 1000. Translated and edited by C. Edward Sachau. London: Allen, 1879, 4to., pp. xvi+464. [There appears to be a gap in the account of Buddhism, but the fragments that remain are invaluable as a testimony from medieval India.]

Sæc. xi.

Kṣemendra: *Le Buddhāvatāra*. Par A. Foucher. J.A., Juillet, 1892, pp. 167—175. [Sanskrit poem, A.D. 1066, introducing Buddha into the Brahmin pantheon as an incarnation of Viṣṇu.]

Sæc. xiii.

The Book of Ser Marco Polo the Venetian, concerning the kingdoms and marvels of the East. Translated and edited by Col. Henry Yule. With maps and illustrations. London: Murray, 1871, 8vo., 2 vols. [Interesting Christian account, of the thirteenth century, of Buddhism in Ceylon and Central Asia, and its influence upon rude peoples. See Book III, cap. 15. Description of tooth-embassy from Pekin: A.D. 1284. Note on Buddha's alms-bowl and the Holy Grail.]

Sæc. xiv.

Sarvadarśhanasāṅgraha; or, An epitome of the different systems of Indian philosophy. By Mādhavācārya. Edited by Jibānanda Vidyasagara. Ed. 2. Calcutta, 1889, 8vo., pp. 177. [Sanskrit text.]

The Sarva-darśana-saṁgraha; or, Review of the different systems of Hindu philosophy. By Mādhava Ācārya. [Written "Achārya".] Translated by E. B. Cowell and A. E. Gough. London: Trübner, 1882, 8vo., pp. ix+281.

The same. Ed. 2. London: Kegan Paul, 1894, 8vo., pp. ix+281. [Sæc. XIV. Account of Buddhism, pp. 12—35.]

Sæc. xv.

India in the fifteenth century: being a collection of narratives of voyages to India, from Latin, Persian, Russian



and Italian sources. Translated by R. H. Major. London: Hakluyt Society, 1857, 8vo., pp. various. [Buddhism described in its decadent condition by the Russian traveller Athanasius Nitikin: A.D. 1470. It was mixed with Caivism and even with Islām! There appears to have been a Jātaka portrayed upon a temple at Parvata.]

Sæc. xvii.

Bernhardi Vareni Descriptio Regni Japoniæ et Siam. Cantab., 1673, 12mo., pp. 292. [Pp. 135—166 on Japanese Buddhism.]

Historical Relation of the Island Ceylon, in the East-Indies: together with an account of the detaining in captivity the author and divers other Englishmen . . . . Illustrated with figures and map. By Robert Knox, a captive there near twenty years. London, 1681, folio, pp. 189. [Contains first European mention of Pāli, though not by name. P. 109: "They have a language something differing from the vulgar tongue (like Latin to us) which their books are writ in."]

Sæc. xviii.

The Ceremonies and Religious Customs of the Idolatrous Nations; together with historical annotations &c., written originally in French, and illustrated with a large number of folio copper-plates, designed by Bernard Picart, and curiously engraved by most of the best hands in Europe. Vol. 4, part 2. Translated by a gentleman some time since of St. John's College in Oxford. London, 1735, folio. [The whole English version is in seven volumes: 1731—1739. The French original appeared at Amsterdam: 1723—1743. Vol. 4, part 2, p. 53: "Some books written in the Balie language acquaint us that Sommona-Codom was born of a flower". Chiefly based upon the works of the French Jesuits, who went to China, Japan, Siam etc., Sæc. XVI, and XVII.]

General History of China. Done from the French of [J.-B.] Du Halde. London, 1741, 8vo., 4 vols, [Paris, 1735.] [Buddhism, Vol. 3, pp. 34—52.]

The True Christian Religion. By Emanuel Swedenborg. [Many editions; original in Latin: Amsterdam, 1771.] [Paragraph No. 279 anticipates the discovery of a sacred literature in Central Asia. Though Swedenborg imagined that it was a lost Semitic book, the precursor of the Old Testament, it is plain that the Buddhist, not the Babylonian, lore is adumbrated. Thus, it is to be found in "Great Tartary"; worship is still based upon it; it contains the cult both of a visible and an invisible God. Its Genesis = Dīgha 27 (with parallel in Mahāvastu); Enunciations = Udāna; Book of the Wars (i. e. Temptations) of the Lord = Māra-Saṃyutta.]

Mémoires concernant l'histoire, les sciences, les arts, les mœurs, les usages &c., des Chinois; par les missionnaires de Pe-kin. Paris, 1776—1791, 4to., 15 vols. [Index to Vol. 10, s. v. Bonzes and Fo.]

## A. 6. HANDBOOKS AND BIBLIOGRAPHIES.

ALWIS.—Buddhism: its origin, history and doctrines: its Scriptures and their language, the Pāli: two lectures delivered at Colombo. By James Alwis. J. P. T. S. 1883, pp. 1—68. [Reprint.]

BARTH.—Bulletins critiques des Religions de l'Inde. Par A. Barth. Revue, Vol. 1, 1880, pp. 239—260; Vol. 3, 1881, pp. 72—98; Vol. 5, 1882, pp. 227—252. Bulletin des Religions de l'Inde: les publications relatives au Bouddhisme. Par A. Barth. Revue, Vol. 11, 1885, pp. 160—196.

Bulletin des Religions de l'Inde: Bouddhisme, Jainisme, Hindouisme. Par A. Barth. Revue, Vol. 19, 1889, pp. 259—311.

Bulletins des Religions de l'Inde: Bouddhisme. Par A. Barth. Revue, Vol. 28, 1893, pp. 241—282; Vols. 41 and 42, 1900, pp. 166—200; 50—91. [These may be had in



separate form: Paris, Leroux. They are the most invaluable Buddhist bibliography.]

The Religions of India. By A. Barth. Authorised translation by J. Wood. London: Trübner, 1882, 8vo., pp. xxiv+309. [Chapter on Buddhism.]

BURNOUF.—Introduction à l'Histoire du Bouddhisme Indien. Par E. Burnouf. Ed. 2, conforme à l'édition originale [1844]. Avec notice sur Eugène Burnouf par St. Hilaire. Paris, 1876, 4to., pp. xxviii+586. [Based upon the Divyāvadāna and other Sanskrit texts discovered by Hodgson in 1828. Burnouf had not read much of the Pāli Canon when this valuable introduction to later Buddhism was written.]

CARUS.—The Gospel of Buddha. By Paul Carus. Chicago: Open Court Pub. Co., 1896, 8vo., pp. xvi+275. Ed. 4. [Pröem and epilogue by Carus, who deals with his materials as he considers the Fourth Evangelist dealt with his. Mixed documents, canonical and uncanonical, Hinayāna and Mahāyāna, are excerpted; from Pāli, Sanskrit, Chinese, Burmese, Japanese and Tibetan. Table of references indicates authorities used.]

COPELSTON.—Buddhism, primitive and present, in Magadha and Ceylon. By Reginald Stephen Copleston. London: Longmans, 1892, 8vo., pp. xv+501. [Interesting chapter, albeit premature, on the Critical History of the Canon; also excursus on Duṭṭhagāmini's sculptures, and their testimony to the same. See note in Open Court, October, 1900, p. 628.]

DAVIDS.—Buddhism: being a sketch of the life and teachings of Gautama, the Buddha. By T. W. Rhys Davids. London: Society for promoting Christian Knowledge, 1899, 12mo., pp. viii+252. [Earlier editions: 1878, 1880, 1887, 1894. Enriched in later editions by references to the Pāli texts.]

[The same in Dutch.] Het Buddhisme en zijn Stichter. Uit het engelsch door J. P. Van der Vegte. Amsterdam. J. H. de Bussy. 1879. 12mo., pp. xii+322.

[The same in German.] *Der Buddhismus: eine Darstellung von dem Leben und den Lehren Gautamas, des Buddhas.* Von T. W. Rhys Davids. Nach der 17. Auflage, aus dem Englischen ins Deutsche übertragen. Von Arthur Pfungst. Leipzig: Reclam, [1899], 16mo., pp. 261.

Lectures on the origin and growth of Religion, as illustrated by some points in the History of Indian Buddhism. By T. W. Rhys Davids. New York: Putnam, 1882, 8vo., pp. vii+262 (Hibbert Lectures: 1881.) [At these famous lectures the foundation of the Pali Text Society was announced. Huxley made great use of them in his Romanes Lecture of 1893.]

Buddhism: its history and literature. By T. W. Rhys Davids. New York: Putnam, 1896, 8vo., pp. xiii+230. (American Lectures on the History of Religions: 1894 and 1895.) [Rhys Davids' American Lectures are probably the best book for a beginner.]

ENCYCLOPAEDIA BRITANNICA. Ninth edition. Edinburgh, 1875—1889, 4to., 24 vols.+Index. [Article Buddhism by Rhys Davids, 1876, during his earlier studies.]

The same. New Volumes. Tenth Edition. Edinburgh, 1902. [Vol. 26 contains article by Rhys Davids, brought down to 1901. Valuable higher criticism on suttas, episodes, suttantas.]

GRANDE ENCyclopédie. Paris, n. d., 4to., 30 vols. to Therm. [Vol. 7, pp. 579—609, two articles: Bouddha and Bouddhisme, both by Léon Feer, about 1889. Probably the best articles in any cyclopædia.]

HARDY.—Eastern Monachism: an account of the origin, laws, discipline, sacred writings, mysterious rites, religious ceremonies, and present circumstances of the Order of Monks founded by Gotama Bud[d]ha, compiled from Singhalese MSS. and other original sources of information; with a review of the monastic system. By R. Spence Hardy. London, 1850, 8vo., pp. xi+443.

The same: London: Williams and Norgate, 1860, 8vo., pp. xi+443.

For Spence Hardy's Manual, see under A. 3.



HARDY, EDMOND.—Der Buddhismus nach älteren Pāli-Werken, dargestellt von Edmund Hardy. Münster i. W., 1890, 8vo., pp. viii+168.

HOPKINS.—The Religions of India. By Edward Washburn Hopkins. Boston: Ginn, 1895, 8vo., pp. xiii+612. [With abbreviated bibliography. The chapter on Buddhism is based upon such Pāli texts as had been translated before 1895. The value of the book to the student of Buddhism lies in its account of Brāhmanism by a first-class Sanskritist.]

JOHNSON.—Johnson's Universal Cyclopædia. [Third edition.] N. Y., 1896, 4to., 8 vols. [Article on Buddhism meagre, but there are good ones on Pāli language and literature by Rhys Davids.]

KERN.—Der Buddhismus und seine Geschichte in Indien: eine Darstellung der Lehren und Geschichte der Buddhistischen Kirche. Von Heinrich Kern. Uebersetzt von Hermann Jacobi. Leipzig, 1882—1884, 16mo., 2 vols.

Histoire du Bouddhisme dans l'Inde. Par H. Kern. Revue, Vol. 4, 1881, pp. 149—165; Vol. 5, 1882, pp. 49—88; 145—226; 1883, pp. 17—62.

Histoire du Bouddhisme dans l'Inde. Par H. Kern. Traduite du Néerlandais, par Gédéon Huet. Paris: Leroux, 1901—[1902?]. 8vo., 2 vols. (Annales du Musée Guimet: Bibliothèque d'Études). [Valuable for Sanskrit Buddhist literature, and to a certain extent for Pāli; but the present edition has not been thoroughly re-written, and second-hand authorities are cited at times when Pāli texts and even translations have become available since the early editions appeared.]

Manual of Indian Buddhism. By H. Kern. Strassburg: Trübner, 1896, 8vo., pp. 149. (Bühler's Encyclopædia of Indo-Aryan Research).

KISTNER.—Buddha and his Doctrines: a bibliographical essay. (By Otto Kistner.) London, 1869, 4to., pp. iv+32. [Valuable for early bibliography: works of Csoma, Gogerly, Schiefner *et al.*]

LAROUSSE. Grand Dictionnaire Universel. Par Pierre

Larousse. Paris: 1865—1890, 4to., 17 vols., (including two supplements). [Early article on Buddhism necessarily premature. In Vol. 16 (1878) the article *Bouddha* is simply a review of Mary Summer's little book. In the *Nouveau Larousse*, now coming out, the article is also meagre]

OLCOTT.—A Buddhist Catechism according to the Canon of the Southern Church. By Henry S. Olcott. First American edition, by Elliott Coues. Boston, 1885, 16mo., pp. viii + 84.

A Buddhist Catechism according to the Sinhalese Canon. By Henry S. Olcott. Madras, 1886, 16mo. [Suttas quoted by name; original information.]

OLDENBERG.—*Buddha: sein Leben, seine Lehre, seine Gemeinde*. Von Hermann Oldenberg. Ed. 2. Berlin, 1890, 8vo., pp. xii + 420.

The same, Ed. 3. Berlin: Hertz, 1897, 8vo., pp. viii + 460. [Ed. 1: 1881. The later editions omit the Pāli documents at the end.]

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Herrn Professor Wassiljew's Vorrede zu seiner Russischen Uebersetzung von Tāranātha's Geschichte des Buddhismus in Indien. Deutsch mitgetheilt von A. Schiefner. St. Petersburg, 1869, 8vo., pp. 32. [Note at the end by Schiefner on Kharoshtha, the first astronomer of the Chinese Buddhist Sannipāta, being identical with the Xarustr of the Armenian historian Mekhitar of Airiwank. Xarustr (Zoroaster?) discovered astronomy in Chaldea. A. V. Williams Jackson is making a study of this curious information.]

WARREN.—For Warren's Buddhism in Translations, see under A. 1.

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#### A. 7. COMPARATIVE RELIGION, PSYCHOLOGY AND SPECIAL CRITICISM.

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#### A. 8. NOTICES OF BUDDHISM (HINAYĀNA) BY MODERN TRAVELLERS, AND INCIDENTAL NOTICES GENERALLY.

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CAVE.—The Ruined Cities of Ceylon. By Henry W. Cave. Illustrated with photographs taken in 1896. London: Low, 1897, 4to., pp. 126.

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## B. MAHĀYĀNA, LATER BUDDHISM AND IDOLATRY; ALSO MODERN TRAVELS IN CHINA, JAPAN, TIBET AND NEPĀL.

### B. 1. THE NINE DHARMAS OF NEPĀL.

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and notes. P. 859: Comparaison de quelques textes sanscrits et pâlis.]

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The same, American reprint: N.Y., 1901. [Valuable facts in Introduction on Pāli and Sanskrit.]

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## B. 2. MISCELLANEOUS MAHĀYĀNA AND TĀNTRIK TEXTS.

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AŚVAGHOSHA.—Buddhist Mahāyāna Texts: Sacred Books of the East, Vol. XLIX. Oxford, 1894, 8vo., pp. various. [Contains Aśvaghosha's poetical Life of Buddha from the Sanskrit, Books 1—13. Books 14—17 have been added by a scribe in 1830! Translated by E. B. Cowell.

Part 2 contains Sukhāvati-vyūha (larger and smaller); Vajracchedikā; Prajñāpāramitā-hṛdaya-sūtra (larger and smaller). Translated by Max Müller. Amitāyur-Dhyāna-sūtra, translated by J. Takakusu. Texts in part 2 are fundamental sacred authorities in Japan, and very important for the development of the Saviour-idea. List of all Chinese works in S. B. E.]

The Fo-sho-hing-tsan-king: a Life of Buddha by Aśvaghosha Bodhisattva, translated from Sanskrit into Chinese by Dharmaraksha, A.D. 420, and from Chinese into English by Samuel Beal. Oxford, 1883, 8vo., pp. xxxvii+380. (S. B. E. XIX.) [Important introduction, containing Fāhien's colophon to Mahāsaṅghika Vinaya, on the first schism, and a passage on the same from the Questions of Śāriputtra, also a Mahāsaṅghika work. List of Chinese lives of Buddha.]

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THE END.

Philadelphia: August, 1902.

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NOTES ON THE ENLARGED TEXT OF THE  
MAHĀVAMSA, EXTANT IN A KAMBODJAN  
MANUSCRIPT.

BY

PROFESSOR EDMOND HARDY.

I wish to call the attention of my fellow-workers in the field of Pāli scholarship, and chiefly of those who are concerned with the historical or quasi-historical Records of which the Sinhalese are so justly proud, to a work that seems to have escaped their notice. I believe myself entitled to speak so, because no mention of it occurs in the papers that have hitherto appeared on subjects more or less closely related to it.

Turnour, while dealing with the Mahāvamsa in his "Introductory Essay" (1837), betrays no knowledge of a poem which, although essentially of the same kind, is almost twice as large as the received text. Nor does Oldenberg in his lucid Introduction to the Dīpav. (1879); though this matter, indeed, scarcely comes within the scope of his remarks. Lastly Snyder has written a dissertation on "Der Commentar u. die Textüberlieferung des Mahāvamsa" (Berlin 1891), where he examined the relationship which the two principal groups of MSS. hold to each other. Unfortunately, as to the Kambodjan lineage, he only could refer to several readings which the editors of a new edition of the Mahāvamsa, published at Colombo in 1883, had put in the foot-notes.

Kambodjan MSS., in fact, are very rare at least in Europe. Sinhalese and Burmese MSS. of the Mahāvamsa are to be found there in great number, but no Kambodjan ones. For the only MS. in Kambodjan characters, registered under the designation "Mahāvamsa" in the Catalogue of the Bibliothèque Nationale, contains in reality a voluminous



work which pretends to be composed by a monk of the name of Moggallāna. It bears the same title as Mahānāma's poem and consists of the same number of chapters or paricchēdas as are met with in the original Mahāvamsa. But whereas the sum total of stanzas in the latter work is nearly 2900, they come up to about double that number in Moggallāna's bulky work. As regards literary master-ship, the former is superior to the latter. There are many passages in the enlarged text which on account of their clumsiness render their understanding difficult, and often remind us of the contorted style of the paraphrastical portions of our Pāli Commentaries. Now it is a matter of fact, which I shall point out presently, that Moggallāna has drawn for his work on the Mahāvamsa-Ṭīkā, surnamed Vamsatthapakāsini.

So far then from regarding the Mahāvamsa of our Kambodjan MS. as capable of darkening the Mahāvamsa which we know from Turnour's edition, we shall find that the latter can but win through a comparison with the former. On the other hand, if we are not likely disposed to over-appreciate the enlarged Mahāvamsa, we must take care lest we should err in an opposite direction. I may, therefore, be permitted to refer to a few points which seem most appropriate for a sound estimation of this recently discovered text.

At the very outset I may briefly state that Moggallāna, whom a colophon to our MS. proclaims to be the author of the text under discussion, was a native of Ceylon, or at least living there. Thus, e. g., by the words "tasmim dīpe" (in that island), at the beginning of the fourteenth Canto of his poem, he seems to intimate that he wrote in Ceylon. Yet I confess that this evidence alone is not wholly conclusive. Moreover, the writer of the Kambodjan MS. must have used a Sinhalese pattern, because he sometimes mistakes t for n, and vice versâ. These letters are difficult to distinguish in Sinhalese, whereas they are quite dissimilar in Kambodjan. Such mistakes being met with not only in verses which are taken from the received

text, but also in such ones as occur in the additions, it is impossible to assume that the copyist did not glance at a Sinhalese MS., save incidentally. His transcript must have been made throughout after a Sinhalese MS., or after a Kambodjan one which goes back to a Sinhalese one. Still, I believe that we have to look for better information from Ceylon, and, in my opinion, we need not abandon all hope to receive one day further MSS. of our text from some Sinhalese or Burmese Vihāra.

If we now turn to the work itself, we have to bear in mind that, as regards the substance, Moggallāna's poem is identical with that of Mahānāma. But, while adopting title, divisions, and a great many verses, from the Mahāvamsa, it left comparatively few portions of the older work unaltered. In most cases, smaller or greater changes have taken place; ślokas or parts of them have been dropped, or replaced by others; not to speak of numerous insertions. Nevertheless, it would be unwise to omit consulting Moggallāna's work for any new edition of the Mahāvamsa. At present, it is true, only one Kambodjan MS. is at our disposal; and, of course, we ought not to lose sight of this fact. But neither do I maintain that we possess standard readings, as it were, in the text as handed down by Moggallāna, nor do I deny that we have to dismiss many readings as worthless which are supported by him.

If, e. g., in Canto XIII versus finem the Kambodjan MS. substitutes "tattha" (there) instead of "pīlu", the meaning of which must be "rocky", we understand at once, why it does so. Sober reasoning, I think, will always have to decide to which reading we have to give the preference, by whatever MS. or group of MSS. it be borne out. The Commentary too will prove useful in many respects, but experience teaches us that not seldom, where assistance is most necessary, Commentaries have nothing to tell us.

In a similar perplexed condition we are placed regarding Mahāvamsa, Canto X, śloka 90 and the preceding one. Here the Kambodjan MS. alone enables us to discard a reading that has puzzled even the last translator of the Mahāvamsa,

Mr. Vijesinha, and to propose an interpretation of the two ślokas which, though conjectural, cannot, in my opinion, be termed farfetched.

According to the Colombo-edition of 1883 the ślokas in question run thus:—

mahāsusānaghātakam pacchimaṃ rājiniṃ tathā  
Vesavaṇṇassa nigrodham Vyādhadevassa tālakam,  
so naṃ sabhāgavatthaṃ ca pabhedagharam eva ca  
etāni pacchimadvāra-disābhāge nivesayi.

In the second pāda of the second stanza our MS. has “mahejjāghara” (with a double palatal followed by a long a-vowel), i. e. mahā+ijjā (skr. ijjā)+ghara, “house of the great sacrifice”, not “mahejaghara” (with a single palatal followed by a short a-vowel), which is the reading of one Mandalay MS., nor “pabhedaghara”, rendered by Turnour “palace distributed into many apartments”, and left untranslated by Vijesinha.

“Pabhedaghara” appears to be an old error. It cannot, however, have sprung from the likeness of the characters, since the dentals and palatals are represented differently in all scripts that are employed for Pali texts. I believe, there is but one explanation left us. “Pabheda” was put instead of “mahejjā” when the latter word had grown unintelligible. But the compound “pabheda-ghara” or “pabheda-vatthu” (in Canto XVII, v. 30) remained as obscure as ever. Hence it came that the Commentator was wise enough to keep silence. For while commenting on Canto X, where the word occurs for the first time, he omits the passage entirely. Afterwards when commenting on Canto XVII, he informs us that maheja (with a short a-vowel and one palatal dropped) is the name of a yakkha.

I am of opinion, that mahejjāghara is a name for the house or hut, situated outside the town, where the so-called dhuvana-rite used to be performed. As we learn from a monograph on “Die altindischen Todten- u. Bestattungsgebräuche” (pp. 135sqq.) by Professor Caland, this ceremony was optional, and therefore a king—Paṇḍukābhaya

in our case—might have erected an edifice, destined for its performance, with the view of his own demise. In the first pāda of the same stanza we are told that Paṇḍukābhaya provided also a “sabhāgavatthu” (not °vattha!), i. e. “a ground shared by all”, for the use of the common folk to burn the dead bodies there, or to throw them away to rot.

This interpretation is warranted by the strict correspondence which exists between the first pāda in our stanza and the first pāda in that which precedes it. The “ground shared by all” (sabhāgavatthu) in the former corresponds to the “great cemetery and place of execution” (mahāsusānaghātana, not °ghātaka) in the latter. Then also a correspondence between the second pādas in both stanzas is likely to be supposed. In other words, “mahejjāghara” (house of the great sacrifice) is to be referred to the same locality as “pacchimā rājini” of the preceding stanza.

But, since it is difficult to understand what is meant by “the western Rājini”, according to Vjjesinha’s translation, or “to the westward of the palace”, according to Turnour, I am inclined to read “rajani” (the night) instead of rājini (the feminine of rāja), and I render “pacchimā rajani” by “the last night”. The correspondence between the two pādas of both stanzas then becomes as complete as possible, and I think, the terms „house of the great sacrifice” and “the last night” derive their meaning from two different stages of one and the same rite. A prior stage is referred to by “the last night”, for, before undergoing the dhuvana-rite, the principal wife of the defunct is three times requested to concede a sojourn for the dead, and after having refused it twice, she finally concedes it, saying “for one night”, this one night being, of course, the last night. At a posterior stage of the same ceremony a sacrifice with the omentum of a cow is performed for the dead, and so the name “house of the great sacrifice” is by no means nonsensical. And again, how many allusions, open and secret, to Brāhmanical and



other popular usages are traceable in our Pali books, the occurrence of which serves to corroborate the opinion I advanced.

I must beg pardon for having so long dwelt upon this curious passage where two blunders have been carried along into two editions. The reason why I have chosen this example was to show in a very persuasive manner that the MS. of the Mahāvamsa which the author of the enlarged text made use of, preserves, in certain cases, better readings than the majority of the MSS. of the Mahāvamsa in our libraries.

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It now remains to consider how our work arrived at its present dimensions, and whence the additions, which it embraces, came.

Are they the natural outcome of the imagination of a poet to whose workmanship they might bear evidence? No. For even the greatest ability in applying poetical colouring cannot account for the many verses that have been added to those of the received text. But the author of the enlarged Mahāvamsa was not a particularly gifted poet. Never did he dare to cut himself loose from his sources, and so much was he addicted to them that he thought to have reached his aim if he had succeeded by casting prose texts into verse or by recasting preexistent verses.

Amongst the works the contents of which Moggallāna incorporated into his poem the Commentary on the Mahāvamsa takes a prominent place. All the various historical excursions to be found there, e. g. that which describes the end of the Nandas, form part of the enlarged work, of course put into ślokas, good and bad. Besides, many explanations of passages in the Mahāvamsa which the Commentator gives, were welcome also to Moggallāna, whenever he tried to embellish the narrative of the original.

Secondly, it was the Buddhavamsa that inspired our

poet while he was writing the history of the former Buddhas which opens his poem. It is undoubtedly the longest interpolation in the whole work, extending over about 500 ślokas.

A further source is the Thūpavaṃsa, as is explicitly stated in a colophon to the Kambodjan MS. Since we know that the history of a great number of dāgobas has been embodied in the Mahāvaṃsa, we cannot be surprised to learn that the author of the enlarged text looked out for more news about them than he found in the received text, and the only book answering his purposes was the Thūpavaṃsa. Unfortunately, an edition of this text is still missing, and on the other hand, I have not found the leisure as yet for a thorough examination of our work with regard to the mode and measure of its dependence on the Thūpavaṃsa. I deem it sufficient for the present, to trace such texts in Moggallāna's poem as are better at hand in printed editions, in the first place the Mahāvaṃsa Ṭikā, published at Colombo in 1895, and in the second place, the Buddhavaṃsa in Morris' edition for the P. T. S. 1882.

An instructive example, which exhibits better than anything else the strong tendency of our work to expand, is the versified story of the Tittirajātaḥ (in Fausböll's edition, vol. III, pp. 64sq.). On a slight signal, given by the words—

“Thero bodhesi rājānaṃ vatvā Tittirajātaḥ”  
the versemaking apparatus sets into function.

\* \* \*

In conclusion, I subjoin a threefold remark, wish, or hope, whichever the reader may prefer.

The first regards a question which, at present, is much ventilated among Indianists, viz. the question about the origin and development of the Epic. It has been last discussed by Professor Hopkins in his book on the Great Epic of India. Hopkins mentions there (p. 384, n. 3) the



Vṛddha-Viṣṇu-Purāṇa which, according to Mr. Gierson, contains large additions to the well-known text of the Viṣṇu-Purāṇa. Now it is quite true that this example is apt to illustrate the growth of Sanskrit popular poems. But I doubt, if, in the case of the Viṣṇu-Purāṇa, we are able to follow step by step the traces of the development of the earlier text into the huge masses of the later one; whereas we find no difficulty at all in doing so with the Mahāvamśa during its transformation into the enlarged work which I have spoken of. Therefore I venture to recommend the present example to the consideration of scholars who endeavour to solve the Epic question.

A second remark concerns the Kambodjan MS. upon which my observations are based. It is very carelessly written by one who shows himself but imperfectly acquainted with the Pāli language. One feels oneself constantly tempted to make corrections, and in some places, in fact, somebody, who has gone through the MS. before me, had tried to correct it with ink. To my guessing, we have here to recognize the hand of the late Professor Léon Feer, and I avail myself of the opportunity to render homage to his noble memory as of a scholar and gentleman who will be regretted with sincere sorrow by all those that knew him, or were helped by his extensive learning, when they had to use Indian MSS. at the Bibliothèque Nationale.

My third remark applies to the readers of our Journal. They will be glad to hear that Professor Geiger of Erlangen is engaged in researches into the Ceylonese Chronicles, and perhaps also they will be indulgent enough to allow me to express here a wish with regard to the Mahāvamśa.

A new edition by a European scholar being since long a desideratum, it will not be too much to demand some care and assistance in favour of a work, not unimportant from a comparative standpoint on account of the many tales preserved in it. I mention only the parallels to the

story of Odysseus and Kirkē, of Alexander's war-horse Bukephalos, of the Christian saint Eustach and the deer.

Truly, there is no other work more worthy of the patronage of the Government of that beautiful island which is said to be, and really is, the pearl of the British Indian Empire.

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## MOGGALLĀNA'S SADDALAKKHAṆA UND DAS CĀNDRA-VYĀKARAṆA.

BY

PROFESSOR R. OTTO FRANKE.

In meiner Schrift „Geschichte und Kritik der einheimischen Pāli-Grammatik und -Lexicographie“ habe ich S. 42f. nachgewiesen, dass unter den Sanskrit-Grammatiken diejenige des Candragomin die Hauptquelle für die Pāli-Grammatik des ceylonesischen Thera Moggallāna (E. des 12. Jh. n. Chr.) gewesen ist. Das Beweismaterial war kein reichliches, da dasjenige, was uns bis dahin durch Goonetilleke, Kielhorn und Liebich aus Candra's Grammatik bekannt geworden war, doch nur einen kleinen Bruchteil von deren Inhalt bildete. Da uns nunmehr, dank Liebich's Ausgabe des Cāndra-Vyākaraṇa, Leipzig 1902 (Abhandlungen für die Kunde des Morgenlandes herausgegeben von der D.M.G., XI Bd. No. 4) der ganze Text von Candra's Grammatik vorliegt, erwächst mir die Pflicht, durch eine Vergleichung beider ganzen Werke die Probe auf die Richtigkeit meines Ergebnisses zu machen.

Es entsprechen sich vorläufig<sup>1</sup> nur in beiden Grammatiken folgende zahlreichen Sūtra's Wort für Wort<sup>2</sup>, nur z. T. mit unwesentlichen Abweichungen (z. B. in den

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<sup>1</sup> Natürlich ist die abstracte Möglichkeit nicht ausgeschlossen, dass einstmals noch eine andere Grammatik gefunden wird, bei der dasselbe der Fall ist, bis dahin aber muss Candra's *Vyākaraṇa* als M.'s Quelle gelten.

<sup>2</sup> Wobei natürlich die grammatischen Verschiedenheiten des Pāli und des Sanskrit ausser Betracht bleiben müssen wie Pāli *ādiṣṣa* für Skt. *adeḥ*.



Anubandha's) oder mit Wortumstellungen, die für Moggallāna ein sehr beliebtes Mittel gewesen zu sein scheinen, wenigstens einen schwachen Schein von Selbstständigkeit gegenüber Candra zu retten.

Moggallāna: I, 2, 1 *vidhib-* Candra: I, 1, 6 *vidhir viśe-*  
*bisesanantassa.* *ṣaṇāntasya*<sup>1</sup>.

„(Die gegebenen Regeln beziehen sich) auf dasjenige, was mit dem besonderen Element endet, für das (dem Wortlaut nach) die Regel gegeben wird“.

I, 2, 2 *sattamiyaṃ pubbassa.* I, 1, 7 *saptamyāṃ pūrvasya*<sup>2</sup>.

„(Wenn ein Element) in der Locativform (gegeben wird), (so soll die vorgeschriebene Operation) an dem, was vorausgeht, (vorgenommen werden)“.

I, 2, 3 *pañcamiyaṃ parassa.* I, 1, 8 *pañcamyāṃ parasya*<sup>3</sup>.

„Wenn im Abl., so an dem, was darauf folgt“.

I, 2, 4 *ādissa.* I, 1, 9 *ādeḥ*<sup>4</sup>.

„(Und zwar) am Anfangs(laut dieses Folgenden)“.

I, 2, 5 *chatthiyantassa.* I, 1, 10 *ṣaṣṭhyāntasya*<sup>5</sup>.

„(Eine für einen Lautcomplex gelehrte Substitution ist zu vollziehen nur) für den Endlaut des im Genitiv<sup>6</sup> stehenden (Lautcomplexes)“.

I, 2, 10 *vipratīśedhe.* I, 1, 16 *vipratīśedhe*<sup>7</sup>.

„Wenn (mehrere Dinge) unvereinbar sind, (ist das an letzter Stelle genannte massgebend)“.

I, 3, 29 *vicchābhikkhaññesu* VI, 3, 1 *vīpsābhikṣṇyayor*  
*dve.* *dve*<sup>8</sup>.

„Wortverdoppelung bedeutet Distribution oder beständige Wiederholung“.

<sup>1</sup> Pāṇ. I, 1, 72 dagegen *yena vidhis tadantasya.* <sup>2</sup> Pāṇ. I, 1, 66 *tasminn iti nirdiṣṭe pūrvasya.* <sup>3</sup> Pāṇ. I, 1, 67 *tasmād ity uttarasya.*

<sup>4</sup> Pāṇ. I, 1, 54 *ādeḥ parasya.*

<sup>5</sup> Pāṇ. I, 1, 52 *alo 'ntyasya.* <sup>6</sup> Weil der Genitiv der Substitutions-Casus ist.

<sup>7</sup> Pāṇ. I, 4, 2 *vipratīśedhe param kāryam.* <sup>8</sup> Pāṇ. VIII, 1, 4 *nityavīpsayoh.*

- II, 7 *vahassāṇiyantuke*. II, 1, 48 *vaher aniyantṛke*<sup>1</sup>.  
 „(Der doppelte Acc. steht nicht beim Caus.) von *vah*,  
 ausser wo es einen Wagenlenker (zum Subject) hat“.
- II, 8 *bhakkhassāhimsāyaṃ*. II, 1, 49 *bhakṣer ahimsāyāṃ*<sup>2</sup>.  
 „(Auch nicht beim Caus.) von *bhakkh*, ausser wenn dieses  
 ein Verletzen bezeichnet“.
- II, 10 *lakṣhaṇitthambhūtavī-* II, 1, 54 *lakṣaṇavīpsettham-*  
*cchāsv* *bhūteṣv abhinā*<sup>3</sup>.  
 „(Der Acc. steht) in Verbindung mit *abhi*, das die  
 Richtung, das sich-Verhalten gegen Jemand, und das  
 distributive Verhältniss bezeichnet“.
- II, 11 *patiparīhi bhāge ca*. II, 1, 55 *pratiparibhyāṃ bhāge*  
*ca*<sup>4</sup>.  
 „In Verbindung mit *pati* und *pari* (ausser in den ge-  
 nannten Bedeutungen) auch wenn sie das als-Teil-Entfallen-  
 auf bezeichnen“.
- II, 12 *anunā*. II, 1, 56 *anunā*<sup>5</sup>.  
 „In Verbindung mit *anu*“.
- II, 13 *sahatthe*. II, 1, 57 *sahārthe*<sup>6</sup>.  
 „(Auch wenn dieses) ‘bei’ bedeutet“.
- II, 15 *upena*. II, 1, 59 *upena*<sup>7</sup>.  
 „In Verbindung mit *upa*“.
- II, 16 *sattamy ādhikye*. II, 1, 60 *saptamy ādhikye*<sup>8</sup>.  
 „Der Locativ (in Verbindung mit *upa*<sup>9</sup>) bezeichnet das  
 Ueber“.

<sup>1</sup> Vārtt. 6 zu Pāṇ. I, 4, 52 *vaher aniyantṛkartṛkasya*.

<sup>2</sup> Vārtt. 7 zu Pāṇ. I, 4, 52 *bhakṣer ahimsārthasya*. <sup>3</sup> Pāṇ. I, 4, 90 *lakṣaṇetthambhūtākhyānabhāgavīpsethāsu prati-pary-*  
*anavaḥ*, 91 *abhir abhoge*. <sup>4</sup> Pāṇ. I, 4, 85 *ṭṭīyārthe*.

<sup>5</sup> Pāṇ. I, 4, 87 *upo 'dhike ca*. <sup>6</sup> Pāṇ. I, 4, 87 *upo 'dhike*  
*ca* (wozu die Kāś. unter anderen das Beisp. *upa khāryāṃ*  
*dronaḥ* giebt) und II, 3, 9 *yasmād adhikaṃ yasya ceśvara-*  
*vacanaṃ tatra saptamā*. <sup>7</sup> Denn der Comm. giebt das  
 Beispiel *upa khāriyaṃ doṇo*.



- II, 17 *sāmitte*<sup>1</sup> 'dhinā. II, 1, 61 *svāmye*<sup>2</sup> 'dhinā<sup>2</sup>.  
 „(Der Loc. steht in Verbindung) mit *adhi* zur Bezeichnung des Herrschafts-Verhältnisses“.
- II, 19 *sahatthena*. II, 1, 65 *sahārthena*<sup>3</sup>.  
 „(Der Instr. steht in Verbindung) mit Worten, die 'mit bedeuten“.
- II, 20 *lakkhane*. II, 1, 66 *lakṣaṇe*<sup>4</sup>.  
 „(Der Instr. bezeichnet) das, woran Jemand zu erkennen ist“.
- II, 22 *pañcam' iṇe vā*. II, 1, 69 *ṛṇe pañcamī*<sup>5</sup>.  
 „Die Schuld (als Ursache) kann auch durch den Abl. ausgedrückt werden“.
- II, 23 *guṇe*. II, 1, 70 *guṇe vā*<sup>6</sup>.  
 „Ebenso eine Eigenschaft (als Ursache)“.
- II, 24 *chatṭhī hetvatthehi* + 25 II, 1, 71 *ṣaṣṭhī hetunā*, 72  
*sabbādino sabbā*. *sarvāḥ sarvādibhyo hetvar-*  
*thaiḥ*<sup>7</sup>.  
 „Der Genitiv steht in Verbindung mit Worten, die Ursache bezeichnen, 25 aber von Pronomina alle Casus“.
- II, 27 *tādatṭhe*. II, 1, 79 *tādarṭhye*<sup>8</sup>.  
 „(Der Dativ erscheint) zur Bezeichnung des Zweckes“.
- II, 28 *pañcamy avadhismā*. II, 1, 81 *avadheḥ pañcamī*<sup>9</sup>.  
 „Die Ablativendung tritt an ein Nomen, wenn dieses die Grenze (den Ausgangspunkt) bezeichnet“.

<sup>1</sup> Nur verschiedenartige Bildung, beides aber Abstracta von *svāmin*. <sup>2</sup> Pāṇ. I, 4, 97 *adhir īsvare* und II, 3, 9, s. S. 74 Anm. 6. <sup>3</sup> Pāṇ. II, 3, 19 *sahayukte 'pradhāne*.  
<sup>4</sup> Pāṇ. II, 3, 21 *itthaṃbhūtalakṣaṇe*. <sup>5</sup> Pāṇ. II, 3, 24 *akartary ṛṇe pañcamī*. <sup>6</sup> Pāṇ. II, 3, 25 *vibhāṣā guṇe 'striyām*. <sup>7</sup> Pāṇ. II, 3, 26 *ṣaṣṭhī hetuprayoge* und Vārtt. zu Pāṇ. II, 3, 23 *nimitta kārāṇahetuṣu sarvāsām prāyadarśanam*. <sup>8</sup> Vārtt. 1 zu Pāṇ. II, 3, 13 *caturthīvidhāne tādarṭhya upasaṃkhyānam*. <sup>9</sup> Pāṇ. II, 3, 28 *apādāne pañcamī*.

II, 29 *apaparihi vajjane.* II, 1, 82 *paryapābhyāṃ varjane*<sup>1</sup>.

„(Der Abl. in Verbindung) mit *apa* und *pari* bezeichnet das „Abseits von“<sup>2</sup>.

II, 30 *pāṭinidhipatidānesu* II, 1, 83 *pratinā pratinidhipatinā.* *pratidānayoḥ*<sup>3</sup>.

„Mit *pati* das Gleich-(Gewachsen)-Sein und die Gegengabe“.

II, 31 *rite dutiyā ca.* II, 1, 84 *rte dvitīyā ca*<sup>4</sup>.

„(In Verbindung mit) *rte* steht auch der Accus.“.

II, 32 *vināññatra tatiyā ca.* II, 1, 85 *vinā tṛtīyā ca*<sup>5</sup>.

„(In Verbindung mit) *vinā* und *aññatra* steht auch der Instr. (ausser Acc. und Abl. nach Comm.)“.

II, 33 *puthanānāhi.* II, 1, 86 *prthagvānābhyām*<sup>6</sup>.

„(In Verb. mit) *putha* und *nānā* (ebenfalls Instr. ausser Abl.)“.

II, 34 *sattamy ādhāre.* II, 1, 88 *saptamy ādhāre*<sup>6</sup>.

„Der Loc. bezeichnet die Basis“.

II, 38 *yato niddhāraṇam.* II, 1, 92 *yato nīrdhāraṇam*<sup>7</sup>.

„(Der Gen. bezeichnet das,) aus dem etwas herausgehoben wird“.

II, 39 *patham' atthamatte.* II, 1, 93 *arthamātre prathamā*<sup>8</sup>.

„Der Nominativ giebt die einfache Wortbedeutung an“.

<sup>1</sup> Pāṇ. I, 4, 88 *apapari varjane.* <sup>2</sup> Denn die Beispiele des Comm. sind *apa sālāya āyanti vāñijā, pari sālāya āyanti vāñijā, sālāṃ vajjentā ti attho.* <sup>3</sup> Pāṇ. I, 4, 92 *pratiḥ pratinidhipratidānayoḥ, II, 3, 11 pratinidhipratidāne ca yasmāt.* <sup>4</sup> Pāṇ. II, 3, 29 *anyārāḍitarartedikhabdān-*

*cūttarapadājāhiyukte* (sc. *pañcamā*). <sup>5</sup> Pāṇ. II, 3, 32 *prthagvinānābhis tṛtīyānyatarasyām* und Kāś. dazu.

<sup>6</sup> Pāṇ. II, 3, 36 *saptamy adhikaraṇe ca* und I, 4, 45 *ādhāro 'dhikaraṇam.* <sup>7</sup> Pāṇ. II, 3, 41 *yataś ca nīrdhāraṇam.*

In meiner Gesch. u. Krit. S. 41 also wohl zu streichen.

<sup>8</sup> Pāṇ. II, 3, 46 *prātipadikārthalingaparimāṇavacanamātre prathamā.*



II, 41 *chaṭṭhī sambandhe*. II, 1, 95 *ṣaṣṭhī sambandhe*<sup>1</sup>.

„Der Gen. bezeichnet die Zusammengehörigkeit“.

II, 42 *tulyatthena vā tatiyā*. II, 1, 96 *tulyārthais tṛtīyā vā*<sup>2</sup>.

„In Verbindung mit einem Wort, das ‘gleich, ähnlich’ bedeutet, kann auch der Instr. stehen“.

II, 122 *ekatthatāyam*. II, 1, 39 *aikārthyē*<sup>3</sup>.

(Die Casus-Endungen fehlen, wenn für ein Nomen samt einem damit im logischen Zusammenhang stehenden Worte) ein zusammenfassender Ausdruck gebraucht wird“.

II, 124 *nāto ’m apañcamiyā*. II, 1, 41 *nāto ’m apañcamyāḥ*<sup>4</sup>.

„Das ist aber nicht der Fall am Ende eines *a*-Stammes, an den vielmehr *am* antritt (an Stelle der Casusendungen) ausgenommen derjenigen des Ablativs“.

II, 125 *vā tatiyāsattamiyam*. II, 1, 42 *tṛtīyāsaptamyor vā*<sup>5</sup>.

„Beliebig ist dieses Antreten (von *am*) im Instr. und Loc.“.

II, 142 *nāññāñ ca nāmappa-* II, 1, 10 *nānyac ca nāmā-*  
*dhānā.* *pradhānāt*<sup>6</sup>.

„(Weder die erwähnten) noch auch andere (Pronominalendungen treten an die Pronominaladjectiva), wenn diese nebensächliche Teile eines Nomens (d. h. eines Compos.) sind“.

II, 143 *tatiyatthayoge*. II, 1, 11 *tṛtīyārthayoge*<sup>7</sup>.

<sup>1</sup> Pāṇ. II, 3, 50 *ṣaṣṭhī śeṣe*. Kāś.: . . . *svasvāmisaṃbandhādīḥ śeṣas* . . . Die Andeutung S. 41/2 meiner Gesch. u. Krit. ist also bestätigt worden.

<sup>2</sup> Pāṇ. II, 3, 72 *tulyārthair atulopamābhyām tṛtīyānyatarasyām*.

<sup>3</sup> Pāṇ. II, 4, 71 *supo dhātuprātīpadikayoḥ*. <sup>4</sup> Pāṇ. II, 4, 83 *nāvyayibhāvād ato ’m tv apañcamyāḥ*.

<sup>5</sup> Pāṇ. II, 4, 84 *tṛtīyāsaptamyor bahulam*. <sup>6</sup> *saptamyor* kann der Form nach sowohl Loc. wie Gen. sein. Die Auffassung als Gen. liegt am nächsten und ist auch von Böhtlingk seiner Uebersetzung zu Grunde gelegt worden. Moggallāna aber hat die Form missverstanden.

<sup>7</sup> Vārtt. 2 zu Pāṇ. I, 1, 27 ist gar nicht verwandt. <sup>7</sup> Pāṇ. I, 1, 30 *tṛtīyāsamāse*.



„In Composition mit einem (Vorderglied, das) den Sinn des Instr. hat, (werden die Pronomina nicht pronominal flectirt)“.

II, 144 *catthasamāse*. II, 1, 12 *cārthasamāse*<sup>1</sup>.

„(Auch nicht am Ende eines) Dvandva“.

II, 237 *apādādo padat' eka-* VI, 3, 15 *apādādaṃ padād eka-*  
*vākye*. *vākye*<sup>2</sup>.

„(Für die folgenden Regeln gilt:) Ausser am Stollen-Anfange, nach einem anderen Worte, in einem und demselben Satze“.

II, 240 *anvādeṣe*. VI, 3, 20 *anvādeṣe*<sup>3</sup>.

„Bei wiederholter Erwähnung stehen die enklitischen Formen der Personalpronomina“.

II, 241 *sapubbā paṭhamantā* VI, 3, 21 *sapūrvāt prathamāntād vā*<sup>4</sup>.

„Sie können stehen nach einem Nominativ, dem noch ein anderes Wort vorangeht“.

II, 242 *na cavāhāhevayoge*. VI, 3, 22 *na cavāhāhaivayoge*<sup>5</sup>.

„Sie stehen nicht in Verbindung mit *ca*, *vā*, *ha*, *aha*, *eva*“.

II, 243 *dassanatto 'nālocane*. VI, 3, 23 *drśyartho 'nālocane*<sup>6</sup>.

„Auch nicht bei einem Verbum des Sehens, ausser wenn körperliches Sehen gemeint ist“.

II, 244 *āmantanaṃ pubbaṃ* VI, 3, 24 *āmantritaṃ pūrvam asantaṃ va*. *asadvat*<sup>7</sup>.

<sup>1</sup> Pāṇ. I, 1, 31 *dvandve ca*. <sup>2</sup> Pāṇ. VIII, 1, 17 *padāt*, 18 *anudāttaṃ sarvaṃ apādādaṃ*; Vārtt. 5 zu VIII, 1, 18 *samānavākye*...

<sup>3</sup> Vārtt. 1 zu Pāṇ. VIII, 1, 26 *yusmadasmādor anyatarasyām ananvādeṣe*. <sup>4</sup> Pāṇ. VIII, 1, 26 *sapūrvāyāḥ prathamāyā vibhāṣā*. In meiner Gesch. u. Krit. S. 41 also wohl zu streichen.

<sup>5</sup> Pāṇ. VIII, 1, 24 *na cavāhāhaivayukte*. <sup>6</sup> Pāṇ. VIII, 1, 25 *paśyārthaiś cānālocane*. In meiner Gesch. u. Krit. S. 41 also wohl zu streichen.

<sup>7</sup> Pāṇ. VIII, 1, 72 *āmantritaṃ pūrvam avidyamānavat*. In meiner Gesch. u. Krit. S. 41 also wohl zu streichen.

„Ein vorangehender Vocativ gilt (mit Bezug auf das Eintreten der enklitischen Pronominalformen) als nicht vorhanden“.

II, 245 *na sāmāññavacanam* VI, 3, 25 *na sāmānyavacanam ekārthe*<sup>1</sup>.

„Aber nicht, wenn er einen allgemeineren Begriff darstellt, dem noch ein Attribut folgt“.

II, 246 *bahusu vā*. VI, 3, 26 *bahutve vā*<sup>2</sup>.

„Beliebig (wenn der Vocativ, auf den noch ein Attribut folgt, ein allgemeinerer Begriff) im Plural ist“.

III, 2 *asamkhyam vibhatti-sampattisamīpasākalyābhā-vayathāpacchāyugapadatthe*. II, 2, 2 *asamkhyam vibhaktisamīpābhāvakyātīpaścādyathāyugapatsampatsākalyārthe*<sup>3</sup>.

„Ein Indeclinabile (wird mit einem Declinabile zu einem Avyayībhāva componirt) im Sinne einer Casusendung, von Zutreffen, Nähe, Gesamtheit, Nichtsein, wie, nach, zugleich“.

III, 3 *yathā na tulye*. II, 2, 3 *yathā na tulye*<sup>4</sup>.

„yathā (wird in dieser Weise componirt) wenn es nicht ‘gleich’ bedeutet“<sup>5</sup>.

III, 6 *samīpāyāmesv anu*. II, 2, 9 *anuh samīpyāyāmayoh*<sup>6</sup>.

„anu = nahe und entlang“.

III, 7 *tiṭṭhagrādīni*. II, 2, 10 *tiṭṭhadgvādīni*<sup>7</sup>.

„Auch tiṭṭhagu etc.“.

<sup>1</sup> Pāṇ. VIII, 1, 74 *sāmānyavacanam vibhāṣitam viśeṣavacane*. <sup>2</sup> Ohne Entsprechung bei Pāṇ. <sup>3</sup> Pāṇ. II, 1, 6 *avyayam vibhaktisamīpasamṛddhivṛddhyarthābhāvā-*

*tyayāsampratisābdaprādurbhāvapaścādyathānupūrvyayaugapadyasādrśyasampattisākalyāntavacaneṣu*. <sup>4</sup> Pāṇ. II, 1, 7 *yathāsādrśye*. <sup>5</sup> Beisp. des Comm. (analog der Kāśikā): *yathā Devadatto tathā Yaññadatto*. Mogg. (und wohl auch Candra) hat also die Regel anders aufgefasst als Bōhtlingk („yathā auch in einer anderen Bedeutung als ‘wie’“).

<sup>6</sup> Pāṇ. II, 1, 15 *anur yatsamāyā*, 16 *yasya cāyāmaḥ*. <sup>7</sup> Pāṇ. II, 1, 17 *tiṭṭhadguprabhṛtīni ca*.

- III, 9 *tan napuṃsakam*. II, 2, 15 *tan napuṃsakam*<sup>1</sup>.  
 „Ein solches (Compositum) ist Neutrum“.
- III, 11 *viśesanam ekatthena*. II, 2, 18 *viśeṣaṇam ekārthena*<sup>2</sup>.  
 „Ein Adjectiv (wird componirt) mit dem coordinirten (Substantiv)“.
- III, 15 *bhūṣanādarānādaresv* II, 2, 27 *bhūṣaṇādarānādaresv*  
*alaṃsāsā*. *alaṃsadasataḥ*<sup>3</sup>.  
 „*alam*, *sa* und *asat* (werden componirt), um auszudrücken: Schmücken, Ehrenbezeugung und Nichtehrenbezeugung“.
- III, 17 *vānekaññatthe* (?). II, 2, 46 *anekam anyārthe*<sup>4</sup>.  
 „Mehrere Worte, die (zusammen) ein von allen noch verschiedenes Ding bezeichnen, können (componirt werden)“.
- III, 18 *tattha gahetvā tena* II, 2, 47 *tatra grhītvā tena*  
*paharitvā yuddhe sarūpaṃ*. *prahrītya yuddhe sarūpaṃ*<sup>5</sup>.  
 „(Auch) gleichlautende Worte, (um auszudrücken:) ‘dort gefasst habend’, ‘damit gehauen habend’, beim Kampfe“.
- III, 19 *catthe*. II, 2, 48 *cārthe*<sup>6</sup>.  
 „(Worte werden componirt auch) im Sinne von ‘und’“.
- III, 20 *samāhāre napuṃsa-* II, 2, 49 *samāhāre napuṃ-*  
*kaṃ*. *sakam*<sup>7</sup>.  
 „Wenn es sich (in einem solchen Falle) um ein Aggregat handelt, steht das Neutrum“.
- III, 21 *saṃkhyādi*. II, 2, 76 *saṃkhyādiḥ samā-*  
*hāre*<sup>8</sup>.  
 „(Dieser Art ist auch) das *Samkhyādi*“ (wörtlich = ein mit einer Zahl anfangendes Compos., Terminus für Dvigu).

<sup>1</sup> Pāṇ. II, 4, 17 *sa napuṃsakam*, 18 *avyayībhāvaśca*.

<sup>2</sup> Pāṇ. II, 1, 57 *viśeṣaṇam viśeṣyeṇa bahulam*. <sup>3</sup> Pāṇ.

I, 4, 63 *ādarānādarayoḥ sadasatī*, 64 *bhūṣaṇe 'lam*. <sup>4</sup> Pāṇ.

II, 2, 24 *anekam anyapadārthe*. <sup>5</sup> Pāṇ. II, 2, 27 *tatra*

*tenedam iti sarūpe*. <sup>6</sup> Pāṇ. II, 2, 29 *cārthe dvandvaḥ*.

<sup>7</sup> Pāṇ. II, 4, 17 *sa napuṃsakam*. <sup>8</sup> Vgl. Pāṇ. II, 1, 52

*saṃkhyāpūrvō dviguḥ*.



III, 34 *upamāsaṃhitasahita-* II, 3, 79 *ūror upamāsaṃhita-*  
*saññatasahasaphavāmālak-* *sahitasahasāphavāmālakṣ-*  
*khaṇādīṭ' ūrut' ū.* *maṇādeḥ<sup>1</sup>.*

„(Im Fem. tritt) *ū* an *ūru*, (wenn diesem im Compositum ein Wort, das einen) Vergleich (involvirt), oder *saṃhita*, *sahita*, *saññata*, *saha*, *sapha*, *vāma*, *lakkhaṇa* vorangeht“.

III, 44 *asaṃkhyehi cāṅgul-* IV, 4, 74 *asaṃkhyāc cāṅguler*  
*yānaññāsaṃkhyatthesu.* *ananyāsaṃkhyārthe<sup>2</sup>.*

„(*a* wird angefügt) an *aṅguli* (im Compositum sowohl nach Zahlen) wie nach Indeclinabilia, wenn das Compos. nicht etwas Drittes bezeichnet (d. h. kein Bahuvrihi ist) und wenn es indeclinabel ist“.

III, 46 *gotv acatthe cālope.* IV, 4, 77 *gor aluky acārthe<sup>3</sup>.*

„(Auch) an *go*, ausser im Dvandva, und wenn kein Null-Suffix angetreten ist (d. h. wenn das Compos. nicht Taddhita-Bedeutung hat)“.

III, 51 *cī vītiḥāre.* IV, 4, 116 *ij vyatīḥāre<sup>4</sup>.*

„Suff. *ci* (d. i. *i*) (tritt an ein Bahuvrihi) im Sinne der Gegenseitigkeit“.

III, 65 *putte.* V, 2, 22 *putre<sup>5</sup>.*

„(Für das *r* der Nomina auf *r* wird *ā* auch substituiert, wenn im Dvandva) *putta* darauf folgt“.

III, 69 *sabbādayo vuttimatte.* V, 2, 41 *sarvādayo vṛttimātre<sup>6</sup>.*

„Die Pronomina (haben trotz Femininsinn gleiche Form wie das Masc.) wenn sie als blosser Stamm erscheinen<sup>7</sup>“.

<sup>1</sup> Pāṇ. IV, 1, 69 *ūrūttarapadād aupamyē*, 70 *saṃhitasāphalakṣaṇavāmādeś ca*. Patañjali dazu: *sahitasahābhyām ceti vaktavyam*. <sup>2</sup> Pāṇ. V, 4, 86 *tatpuruṣasyāṅguleḥ saṃkhyāvyayādeḥ*. <sup>3</sup> Pāṇ. V, 4, 92 *gor ataddhitaluki*. <sup>4</sup> Pāṇ. V, 4, 127 *ic karmavyatīḥāre*. <sup>5</sup> Vārtt. 1 zu Pāṇ. VI, 3, 25 *rkārāntānām dvandve putra upasaṃkhyānam*. <sup>6</sup> Ohne Entsprechung bei Pāṇ. und seiner Schule. <sup>7</sup> *vṛtti* braucht in gleicher Weise auch Hemacandra, Prakṛt-Gramm. I, 4.



- III, 76 *nakhādayo*. V, 2, 95 *nakhādayaḥ*<sup>1</sup>.  
 „*nakha* etc. (substituieren nicht *a-* für *na*)“.
- III, 77 *nago vāppāṇini*. V, 2, 96 *nago 'prāṇini vā*<sup>2</sup>.  
 „*naga* kann sein *na* behalten, wenn es sich nicht um ein lebendes Wesen handelt“.
- III, 78 *sahassa so 'nāatthe*. V, 2, 97 *sahasya so 'nyārthe*<sup>3</sup>.  
 „Für *saha* tritt *sa* ein im Bahuvrihi“.
- III, 81 *akāle sakatthe*. V, 2, 100 *akāle svārthe*<sup>4</sup>.  
 „(Auch in einem Compositum), das nichts von seinen Gliedern Verschiedenes, Drittes, bezeichnet (d. h. nicht Bahuvrihi ist) (?), wenn das zweite Glied nicht ein Wort für eine Zeit ist“.
- III, 82 *granthāntādhikye*. V, 2, 101 *granthāntādhikye*<sup>5</sup>.  
 „(Auch) um ein literarisches Werk (mit seinen gesamten Détails) zu bezeichnen und im Sinne von Plus“.
- III, 83 *samānassa pakkhā-* V, 2, 103 *samānasya pakṣā-*  
*dīsu vā*. *dīsu*<sup>6</sup>.  
 „(*sa*) kann für *samāna* eintreten vor *pakkhā* etc. (im Compositum)“.
- III, 84 *udare iye*. VI, 2, 105 *udare ye*<sup>7</sup>.  
 „(Und) vor *udara* mit Suff. *iya*“.
- III, 85 *rīrikkhakesu*. V, 2, 106 *ḍṛgḍṛśadṛkṣe*<sup>8</sup>.  
 „Vor *rī* und *rikkha* (tritt *sa* für *samāna* ein)“.

<sup>1</sup> Pāṇ. VI, 3, 75 *nabhrāṇnapānnavedā nāsatyā namuci-nakulanakhanapumsakanakṣatranakranākeṣu prakṛtyā*.

<sup>2</sup> Pāṇ. VI, 3, 77 *nago 'prāṇiṣv anyatarasyām*. <sup>3</sup> Pāṇ. VI, 3, 78 *sahasya saḥ saṃjñāyām*, 82 *vopasarjanasya*. <sup>4</sup> Pāṇ. VI, 3, 81 *avyayībhāve cākāle*. <sup>5</sup> Pāṇ. VI, 3, 79 *granthāntādhike ca*. <sup>6</sup> Pāṇ. VI, 3, 84 *samānasya cchandasy amūrdhaprabhṛtyudarkeṣu*, 85 *jyotirjanapadarātrinābhināmagoṭtrarūpasthānavarṇavayovacanabandhuṣu*, 86 *carāṇe brahmacāriṇi*. <sup>7</sup> Pāṇ. VI, 3, 88 *vibhāṣodare*, sc., aus 87, *ye*. <sup>8</sup> Pāṇ. VI, 3, 89 *ḍṛgḍṛśavatūṣu* und Vārtt. 1 *ḍṛgḍṛśavatūṣu dṛkṣa upasamṛkhyānam*.

- III, 86 *sabbādīnam ā*. V, 2, 108 *āḥ sarvādīnām*<sup>1</sup>.  
 „Für den Endlaut der Pronomina tritt (vor den in III, 85 genannten Elementen) *ā* ein“.
- III, 94 *ā samkhyāy' ā satādo* V, 2, 52 *dveś ca samkhyāyām*  
*'nañnatthe.* *prāk chatād ananyārthāśī-*  
*yoh*<sup>2</sup>.  
 „(Für den Endvocal von *dvi*) tritt *ā* ein (im Compositum) vor einer Zahl ausser\* vor 100 u. s. w., ausgenommen in einem Bahuvrīhi“.
- III, 96 *cattālīsādo vā*. V, 2, 54 *catvārīṣadādau vā*<sup>3</sup>.  
 „(e) kann (für den Auslaut von *ti*) eintreten (im Compositum) vor *cattālīsa* u. s. w.“
- III, 109 *purise vā*. V, 2, 124 *puruṣe vā*<sup>4</sup>.  
 „(*kā-*) kann (für *ku-*) eintreten im Compositum vor *purisa*“.
- IV, 9 *janapadanāmāsmā khat-* II, 4, 96 *janapadanāmnah*  
*tiyā raññe ca no.* *kṣatriyād rājñi ca*<sup>5</sup> (sc. *añ*).  
 „An die Namen von Kṣatriya, die auch Landesnamen sind, tritt Suff. *ṇa* auch um Könige zu bezeichnen“.
- IV, 12 *nakkhatten' induyut-* III, 1, 5 *nakṣatrair induyuk-*  
*tēna kāle.* *taih kālāḥ*<sup>6</sup>.  
 „(Suff. *ṇa* tritt an) zur Bezeichnung einer Zeit mittels des Namens des Nakṣatra, das mit dem Mond in Conjunction steht“.
- IV, 13 *sāssa devatā punṇa-* III, 1, 18 *sāśya paurṇamāsī,*  
*māsī.* 21 *devatā*<sup>7</sup>.  
 „(Suff. *ṇa* tritt auch an um auszudrücken) ‘das ist dessen Gottheit’ und ‘das (d. h. mit dem und dem Mondhaus in Conjunction stehend) ist dieses (Monats) Vollmond“.

<sup>1</sup> Pāṇ. VI, 3, 91 *ā sarvanāmnah*. <sup>2</sup> Pāṇ. VI, 3, 47 *dvy-*  
*aṣṭanaḥ samkhyāyām abahuvrīhyaśītyoh*. Petañjali dazu:  
*prāk śatād iti vaktavyam*.

<sup>3</sup> Pāṇ. VI, 3, 49 *vibhāṣā*  
*catvārīṣatprabhṛtau sarveṣām*. <sup>4</sup> Pāṇ. VI, 3, 106 *vibhāṣā*  
*puruṣe*.

<sup>5</sup> Pāṇ. IV, 1, 168 *janapadaśabdāt kṣatriyād añ*.  
 Vārtt. 3 dazu: *kṣatriyasamānaśabdāj janapadāt tasya rājany*  
*apatyavat*.

<sup>6</sup> Pāṇ. IV, 2, 3 *nakṣatreṇa yuktaḥ kālāḥ*.  
<sup>7</sup> Pāṇ. IV, 2, 21 *sāsmin paurṇamāsīti*, 24 *sāśya devatā*.

- IV, 15 *tassa visaye dese.* III, 1, 61 *viṣaye deṣe*<sup>1</sup>.  
 „(Auch) um Jemandes Bereich, wenn es ein Territorium ist, auszudrücken“.
- IV, 16 *nivāse tannāme.* III, 1, 64 *nivāse tannāmnī*<sup>2</sup>.  
 „(Auch um Jemandes) Wohnort nach seinem eigenen Namen zu bezeichnen“.
- IV, 17 *adūrabhave.* III, 1, 65 *adūrabhave*<sup>3</sup>.  
 „(Auch) um etwas nicht fern (von einem geographischen Punkt) Befindliches (mit dessen Namen) zu bezeichnen“.
- IV, 18 *tena nibbatte.* III, 1, 66 *tena nirvṛtte*<sup>4</sup>.  
 „(Auch um Etwas nach dem Namen der Oertlichkeit zu bezeichnen), von der es stammt“.
- IV, 19 *tam idhatthe.* III, 1, 67 *tad ihāsti ca*<sup>5</sup>.  
 „(Auch um eine Oertlichkeit zu benennen nach dem Namen einer Sache), die an derselben sich vorfindet“.
- IV, 29 *tena . . . jitaṃ jayati* III, 4, 2 *tena jitaṃ jayati*  
*dibbati khaṇati tarati carati* *divyati khaṇati, 5 tarati,*  
*vahati jīvati.* 7 *carati, 10 vetanādibhī*  
*jīvati*<sup>6</sup>.  
 „(Das Suff. *ṇika* tritt an ein Wort an, wenn man ausdrücken will): Damit gewinnt man Sieg, spielt man, gräbt man, setzt man über, bewegt man sich von der Stelle, fährt man, lebt man“.
- IV, 46 *māne matto.* IV, 2, 38 *māne mātraṭ*<sup>7</sup>.  
 „-matta drückt das Maass aus“.
- IV, 47 *taggho c'uddhaṃ.* IV, 2, 39 *ūrdhvaṃ daghnaṭ*  
*dvayasaṭ ca*<sup>7</sup>.  
 „In der Richtung nach oben auch -taggha“.

<sup>1</sup> Pāṇ. IV, 2, 52 *viṣayo deṣe.* <sup>2</sup> Pāṇ. IV, 2, 69 *tasya nivāsaḥ*, sc., aus 67, *tannāmnī.* <sup>3</sup> Pāṇ. IV, 2, 70 *adūrabhavaś ca.* <sup>4</sup> Pāṇ. IV, 2, 68 *tena nirvṛttam.* <sup>5</sup> Pāṇ. IV, 2, 67 *tad asmīn astīti deṣe tannāmnī.* <sup>6</sup> Pāṇ. IV, 4, 2 *tena divyati khaṇati jayati jitaṃ, 5 tarati, 8 carati, 12 vetanādibhī jīvati.* <sup>7</sup> Pāṇ. V, 2, 37 *pramāṇe dvayasaḥ daghnajmātracah.*

IV, 78 *tam etth' assa 'tthīti* IV, 2, 98 *tad asyāsty atreti*  
*mantu.* *matup*<sup>1</sup>.

„Das Suff. -*mantu* bedeutet 'Das befindet sich dort' oder 'gehört ihm'“.

IV, 87 *picchāditv ilo.* IV, 2, 103 *picchādibhyaś celac*<sup>2</sup>.

„An *piccha* u. s. w. tritt -*ila*“.

IV, 96 *ito 't' etto kuto.* IV, 3, 8 *kuto 'ta itah*<sup>3</sup>.

„(Besonders zu beachten sind folgende Bildungen mit Suff. *to*:) *ito, ato, etto, kuto*“.

IV, 98 *ādyādīhi.* IV, 3, 9 *ādyādibhyaḥ*<sup>4</sup>.

„An *ādi* u. s. w. (kann Suff. -*to* treten)“.

IV, 100 *katth' ettha kutrā* IV, 3, 11 *kva kutre 'hā 'tra*<sup>5</sup>.  
*'tra kve 'h' idha.*

„(Besonders zu nennen sind folgende locale Adverbia:)  
*kattha, ettha, kutra, atra, kva, iha, idha*“.

IV, 106 .. *sadā 'dhune 'dāni.* IV, 3, 14 *sadā 'dhune dānīm*<sup>6</sup>.

„(Besonders anzuführen sind folgende Zeit-Adverbia:)  
 .. *sadā, adhunā, idāni*“.

IV, 107 *ajja -sajv' -aparajv-* IV, 3, 16 *tarhy etarhi sadyaḥ*  
*etarahi-karahā.* *paredyavi*<sup>7</sup>.

„(Und) *ajja, sajju, aparajju, etarhi, karaha*“.

IV, 110 *dhā saṅkhyāli.* IV, 3, 20 *dhā saṅkhyāyūḥ*<sup>8</sup>.

„Suff. *dhā* tritt an Worte, die einen Zahlbegriff ausdrücken“.

<sup>1</sup> Pāṇ. V, 2, 94 *tad asyāsty asminn iti matup.* <sup>2</sup> Pāṇ. V, 2, 99 *phenād ilac ca*, 100 *lomādi-pāmādi-picchādibhyaḥ śanelacah.* <sup>3</sup> Pāṇ. V, 3, 5 *etado 'n*; VII, 2, 104 *ku tihoh.*

<sup>4</sup> Vārtt. 1 zu Pāṇ. V, 4, 44 *tasiprakaraṇa ādyādibhya upa-saṅkhyānam.* <sup>5</sup> Pāṇ. V, 3, 3 *idama is*, 5 *etado 'n*, 11 *idamo haḥ*, 12 *kimo 't.* <sup>6</sup> Pāṇ. V, 3, 6 *sarvasya so 'nyatarasyām di*, 17 *adhunā*, 18 *dānīm ca.* <sup>7</sup> Pāṇ. V, 3, 16 *idamo rhil*, 21 *anadyatane rhil anyatarasyām*, 22 *sadyaḥ parut parāry aṣamah paredyavi adya pūrvedyur anyedyur anyataredyur itaredyur aparedyur adharedyur ubhayedyur uttaredyuh*

<sup>8</sup> Pāṇ. V, 3, 42 *saṅkhyāyā vidhārthe dhā.*



IV, 113 *tabbati jātiyo.* IV, 3, 25 *tadvati dhaṇ.* 26  
*jātiyar*<sup>1</sup>.

„*jātiya* bedeutet 'wie das'“.

IV, 114 *vārasaṅkhyāya khat-* IV, 4, 5 *vārasaṅkhyāyāḥ*  
*tum.* *kṛtvasuc*<sup>2</sup>.

„An eine Zahl, die (so' und so viel) Mal bedeutet, tritt  
-*khattum*“.

IV, 119 *abhūtatabbhāve karā-* IV, 4, 35 *abhūtatabbhāve kṛbhv-*  
*'sa-bhū-yoge vikārā cī.* *astiyoge vikārāc cviḥ*<sup>3</sup>.

„In Composition mit *kar*, *as* und *bhū* tritt an ein Wort,  
das den veränderten Zustand ausdrückt, zur Bezeichnung  
des zu-Etwas-werdens, das vorher noch nicht war, das  
Suff. *cī*“.

IV, 136 *bālḥantikapasatthā-* IV, 3, 51 *bādhāntikayoḥ sā-*  
*naṃ sādha-neda-sā.* *dhanedhau*<sup>4</sup>.

„Statt *bālha*, *antika* und *pasattha* treten (vor den Com-  
parativ- und Superlativsuffixen *-iya* und *-ittha*) *sādha*, *neda*  
und *sa* ein“.

V, 2 *kitā tilicchāsamsayesu* I, 1, 18 *kitāḥ saṃśayacikit-*  
*cho.* *sayoḥ*<sup>5</sup>.

„An *kit* 'heilen' und 'zweifeln' tritt (das Desiderativ-  
suffix *cha*)“.

V, 3 *nindāyaṃ gupabadhā...* I, 1, 19 *gupo nindāyām*<sup>6</sup>, 20  
*badha erī ca*<sup>6</sup>.

„(Auch an) *gup* und *badh*, die Missbilligung ausdrücken“.

V, 4 *tumsmā lopo ca v'icchā-* I, 1, 22 *tumo luk c'ecchāyām*<sup>8</sup>.  
*yaṃ te*<sup>7</sup>.

<sup>1</sup> Pāṇ. V, 3, 69 *prakāravacane jātiyar.* <sup>2</sup> Pāṇ. V, 4, 17  
*saṅkhyāyāḥ kriyābhyāvṛttigaṇane kṛtvasuc.* <sup>3</sup> Pāṇ. V,  
4, 50 *kṛbhvastiyoge sampadyakartari cviḥ.* <sup>4</sup> Pāṇ. V, 3, 63  
*antikabādhayor nedasādhau.* Candra IV, 3, 49 *praśasyasya*  
*śraḥ* ist gleich Pāṇ. V, 3, 60. <sup>5</sup> Pāṇ. III, 1, 5 *gup-tij-*  
*kidbhyāḥ san.* <sup>6</sup> Pāṇ. III, 1, 6 *mānbadhdānśānbhyo dīr-*  
*ghaś cābhyāsasya.* <sup>7</sup> Mogg's Nicht-Originallität wird hier  
noch ganz besonders deutlich durch die Fehlerhaftigkeit  
des Ausdruckes. <sup>8</sup> Pāṇ. III, 1, 7 *dhātoḥ karmaṇaḥ samāna-*  
*kartṛkāḍ icchāyām vā.*

„Dieselben (Desiderative) können auch einen Wunsch ausdrücken, indem sie an einen Infinitiv (*tum*) antreten, und indem (das Infinitivsuffix) abfällt“.

V, 7 *ādhārā*. I, 1, 26 *ādhārāt*<sup>1</sup>.

„Denominativsuff. *-īya* tritt auch an Nomina, die (vergleichsweise) die Localität (des Aufenthalts bezeichnen der durch das Verbum ausgedrückt ist)“.

V, 10 *saddādihi karoti*. I, 1, 36 *śabdādīn karoti*<sup>2</sup>.

„(Denominativsuffix *-āya*) tritt an *sadda* etc. im Sinne des Hervorbringens (des durch jene Nomina Ausgedrückten)“.

V, 15 *curādito ni*. I, 1, 45 *curādibhyo nic*<sup>3</sup>.

„An *cur* etc. tritt (das Suff. der 10. Kl.) *ni*“.

V, 16 *payojakavyāpāre nāpi* I, 1, 46 *prayojakavyāpāre*<sup>4</sup>.  
*ca*.

„Zum Ausdruck der Action des Veranlassers der Handlung (d. h. des Causativs) kann auch Suff. *nāpi* antreten“.

V, 26 *tanādity ok*. I, 1, 94 *tanādibhyaḥ uḥ*<sup>5</sup>.

„An *tan* etc. tritt das Suff. *o*“.

V, 52 *ikiti sarūpe*. I, 3, 96 *ikītipaḥ svarūpe*<sup>6</sup>.

„Die Suffixe *i*, *ki* und *ti* (treten an Verbalwurzeln), wenn nichts weiter als die blosse Anführung des betreffenden Verbums (in substantivischer Art) beabsichtigt ist“.

V, 53 *śilābhikkhaññāvassakesu* I, 2, 55 *āvaśyake niniḥ*<sup>7</sup>. 56  
*nī*. *ajāteḥ śilābhikṣṇayayoh*<sup>8</sup>.

„Suff. *nī* tritt (an Verbalwurzeln) zur Bezeichnung des Gewohnheitsmässigen, der Wiederholung, des unumgänglich Notwendigen“.

<sup>1</sup> Vārtt. 1 zu Pāṇ. III, 1, 10 *adhikaraṇāc ca*. <sup>2</sup> Pāṇ.

III, 1, 17 *śabdavairakalahābhraṇvameghebhyaḥ karaṇe*.

<sup>3</sup> Pāṇ. III, 1, 25 *satyāpapāśarūpaviṇātūlaślokaśenāloamatvacavarmavarṇacūrṇacurādibhyo nic*. <sup>4</sup> Pāṇ. III, 1, 26 *hetu-*

*matī ca*. <sup>5</sup> Pāṇ. III, 1, 79 *tanādikṛṇbhya uḥ*. <sup>6</sup> Vārtt. 2

zu Pāṇ. III, 3, 108 *ikītipau dhātunirdese*. <sup>7</sup> Pāṇ. III,

3, 170 *āvaśyakādhamarṇyayor niniḥ*. <sup>8</sup> Pāṇ. III, 2, 78

*supy ajātau niniḥ tācchīye*, 81 *bahulam abhikṣṇye*.

- V, 57 *kattari cārambhe*. I, 2, 68 *kartari cārambhe*<sup>1</sup>.  
 „(Das Praeteritalsuff. *ktā*) bezeichnet auch den Agens, wenn es sich um ein Beginnen handelt“.
- V, 58 *ṭhā*”*sa-vasa-sīlisa-si-* I, 2, 69 *śliṣa-śīṇ-sthā*”*sa-vasa-ruha-jara-janīhi*. *jana-ruha-jṛbhyah*<sup>2</sup>.  
 „(Ebenso bezeichnet es den Agens), wenn es antritt an die Wurzeln *ṭhā*, *ās*, *vas*, *silis*, *si*, *ruh*, *jar*, *jan*“.
- V, 60 *āhārattḥā*. I, 2, 71 *āhārārthāt*<sup>3</sup>.  
 „Auch an eine Wurzel, die Essen oder Trinken bezeichnet (kann *-ta* zur Bezeichnung des Agens treten, wenn es sich um die locale Basis der betreffenden Thätigkeit handelt)“.
- V, 61 *tum-tāye-tave bhāve* I, 3, 6 *tumun bhāve kriyāyāṃ bhavissati kriyāyāṃ tada-* *tadārthāyām*<sup>4</sup>, (sc. *bhaviṣyati tthāyām*. aus I, 3, 2).  
 „Die Suffixe *-tum*, *-tāye*, *-tave* (d. h. der Infinitiv) bezeichnen ein zukünftiges Geschehen, wenn die (Haupt-) Handlung jenes zum Zweck hat“.
- V, 62 *patisedhe* *’laṃkhalūnaṃ* I, 3, 129 *alaṃkhalvoḥ prati-* *tūnaktvāna- ktvā vā*. *sedhe ktvā vā*<sup>5</sup>.  
 „(In Verbindung) mit *alaṃ* und *khalu*, wenn diese ein Verbot ausdrücken, stehen (die Absolutiva mit den Suffixen) *ktvāna* und *ktvā*“.
- V, 63 *pubb’ ekakattukānaṃ*. I, 3, 131 *ekakartṛkayoḥ pūrvāt*<sup>6</sup>.  
 „Von (zwei) Verben, die denselben Agens haben, treten (die Absolutivsuffixe) an (dasjenige, das die zeitlich) frühere (Handlung repräsentiert)“.
- V, 72 *na puna*. V, 1, 6 *punaḥ* (sc. *na* aus 4)<sup>7</sup>.  
 „Eine zweite (Reduplication) ist nicht erlaubt“.

<sup>1</sup> Pāṇ. III, 4, 71 *ādikarmani ktaḥ kartari ca*. <sup>2</sup> Pāṇ. III, 4, 72 *gatyarthā-’karmaka-śliṣa-śīṇ-sthā*”*sa-vasa-jana-ruha-jṛyatibhyaś ca*. <sup>3</sup> Pāṇ. III, 4, 76 *kto ’dhikarane ca dhrauvyagatipratyavasānārthebhyah*. <sup>4</sup> Pāṇ. III, 3, 10 *tumun-nvulau kriyāyāṃ kriyārthāyām*. <sup>5</sup> Pāṇ. III, 4, 18 *alaṃkhalvoḥ pratiṣedhayoḥ prācāṃ ktvā*. <sup>6</sup> Pāṇ. III, 4, 21 *samānakartṛkayoḥ pūrvakāle*. <sup>7</sup> Vac. bei Pāṇ.

V, 83 *lahuss' upāntassa*. VI, 2, 4 *laghor upāntasya*<sup>1</sup>.

„Für eine prosodisch kurze Penultima (*i* und *u* werden *e* und *o* eingesetzt)“.

VI, 8 *hetuphalesv* . . . . I, 3, 120 *hetuphalayoḥ*<sup>2</sup>.

„(Der Potential bezeichnet) Bedingung und Consequenz“.

VI, 9 *pañhapatthanāvidhisu*. I, 3, 121 *vidhisampraśnaprārthaneṣu*<sup>3</sup>

„(Auch) Frage, Bitte, Befehl“.

VI, 11 *satty-araheṣv eyyādi*. I, 3, 128 *arhaśaktyoḥ*<sup>4</sup>.

„(Auch) Können und Dürfen“.

Wenn ich richtig zähle, sind es also in Summa 121 solche ganz übereinstimmenden oder nur in unerheblichen Kleinigkeiten von einander abweichenden Regeln, d. h., da Mogg's Gramm. im Ganzen überhaupt nur 813 Sutta's enthält, fast 15 Procent, also in Anbetracht des Umstandes, dass Mogg. doch auch noch verschiedene andere grammatische Quellen und besonders doch die Pali-Texte benutzt hat, ein ganz enormer Procentsatz. Dazu kommen noch die Uebereinstimmungen nur in Teilen von Regeln: z. B. Mogg. II, 5 *harādīnaṃ vā*: C. II, 1, 45 *hṛlor vā* (Pāṇ. I, 4, 53 *hṛlor anyatarasyām*); M. II, 9 *dhy-ādīhi yuttā*: C. II, 1, 50 *dhig-antarāntareṇayuktāt* (Pāṇ. II, 3, 4 *antarāntareṇayukte*); M. III, 5 *payy-ap'-ā-bahi . . vā pañcamyā*: C. II, 2, 7 *pary-ap'-ān-bahir- . . pañcamyā vā* (Pāṇ. II, 1, 11 + 12 *vibhāṣāpāparibahir- . . pañcamyā*); M. III, 14 *cī kriyatthehi*: C. II, 2, 25 *ūryādikārikācvidācaḥ kriyārthaiḥ* (Pāṇ. I, 4, 61 *ūryādicvidācaś ca*); M. III, 45 *dīghāhovassekadeschī ca rattiyā*: C. IV, 4, 75 *ahaḥsarvaikadeśasamkhyātapuṇyavarṣādīrghāc ca rātreḥ* (Pāṇ. V, 4, 87 *ahaḥsarvaikadeśasamkhyātapuṇyāc ca rātreḥ*); M. V, 59 *gamanatthā-kammakādhāre ca*: C. I, 2, 70 *gatyaarthānāpyād ādhāre ca* (P. III, 4, 72 *gatyaarthākarmakaśliṣaśīnsthāsavasaajanaruha-jīryatibhyaś ca*).

<sup>1</sup> Pāṇ. VII, 3, 86 *pugantalaghupadhasya ca*. <sup>2</sup> Pāṇ. III, 3, 156 *hetuhetumatōr līn*. <sup>3</sup> Pāṇ. III, 3, 161 *vidhinimantranāmantranādhīṣṭasampraśnaprārthaneṣu līn*. <sup>4</sup> Pāṇ. III, 3, 169 *arhe kṛtyatṛcaś ca*, 172 *śakī līn ca*.



Den Uebereinstimmungen zuzurechnen sind dann weiter noch verschiedene Regeln, die nur deshalb zum Teil abweichend klingen, weil ihre technischen Termini nicht dieselben sind: (so Mogg. III, 1 *syādi syādinekattham*: „ein flectirtes Wort wird mit einem anderen flectirten Worte componirt“: C. II, 2, 1 *sup supaikārtham*; M. III, 13 *kupādayo nīccam asyādividhimhi*: C. II, 2, 24 *kuprādayo 'supvidhau nītyam*; M. III, 23 *syādisu rasso*: C. II, 2, 84 *supi hrasvaḥ*; M. III, 107 *sare kad kuss' uttaratṭhe*: C. V, 2, 119 *koḥ kad acy uttarārthe* (Pāṇ. VI, 3, 101 *koḥ kat tatpuruṣe 'ci*); M. V, 73 *yam iṭṭham syādino*: C. V, 1, 8 *supo ya-theṣṭam*).

Vielfach entspricht sich auf beiden Seiten die Reihenfolge ganzer Regelserien, sei es, dass sich die Regeln in gleicher Weise unmittelbar folgen, sei es, dass in der einen von beiden Grammatiken, meist bei Candra, noch andere dazwischen stehen, und mögen die einzelnen Regeln auch im Wortlaut ganz oder z. T. oder nur dem Sinne nach gleich sein: So M. I, 2, 1—9 = C. I, 1, 6—14; M. II, 2—42 = C. II, 1, 43—96; M. II, 121—122 und 124—125 = C. II, 1, 38—39 und 41—42; M. II, 237—246 = C. VI, 3, 15—26; M. III, 1—20 = C. II, 2, 1—49; M. III, 74—85 = C. V, 2, 91—106; M. IV, 96—113 = C. IV, 3, 8—16; M. V, 1—8 = C. I, 1, 17—27; M. V, 55—60 = C. I, 2, 66—71; während Pāṇ. in den meisten Fällen, z. T. sehr erheblich, abweicht. Moggallāna und Candra haben in gleicher Weise auf die theoretischen Erörterungen über die Kāraka's verzichtet, die Pāṇ. I, 4, 23ff. giebt, begnügen sich vielmehr mit der practischen Casus-Lehre: M. II, 2 *kamme dutiyā* etc. = C. II, 1, 43 *kriyāpye dvitīyā* etc. (= Pāṇ. II, 3, 2 *karmanī dvitīyā* etc.).

Schliesslich stimmen einzelne grammatische Elemente ausschliesslich bei Candra und Moggallāna überein. Ueber diese aber ist alles Nötige schon in meiner Geschichte

\* Denn diese hat Mogg. zu einem gr. T. anderen Quellen, z. T. auch der älteren Pāli-Gramm., entlehnt, wie ja die Mannigfaltigkeit seiner Quellen schon angedeutet ist.

und Kritik a. a. O. gesagt, und es ist nur hinzuzufügen, dass *kriyattha* = „Verbalwurzel“ M. III, 14; V, 14, obwohl auch Pseudo-Śakāṭāyana *kriyārtha* in gleichem Sinne kennt (Pr. S. 167, 1), doch offenbar aus Candra (vgl. II, 2, 25; I, 1, 40) entnommen ist. Bei der oben gegebenen Concordanz der Regeln habe ich diejenigen nicht mit in Anschlag gebracht, die sich genau in derselben Form auch bei Pāṇini finden, also ebensogut diesem entlehnt sein können [nämlich besonders Mogg. II, 14 *hīne* = „(Der Acc. steht in Verbindung mit *anu*,) das Inferiorität bedeutet“ = C. II, 1, 58 = Pāṇ. I, 4, 86; M. II, 21 *hetumhi* = „(Der Instr.) bezeichnet die Ursache“ = C. II, 1, 68 = Pāṇ. II, 3, 23; M. II, 37 *chatṭhī cānādare* = C. II, 1, 91 = Pāṇ. II, 3, 38; M. III, 8 . . . *pāre majjhe . . . vā chatṭhiyā* = C. II, 2, 11 *pāre madhye ṣaṣṭhiyā vā* = Pāṇ. II, 1, 18; M. III, 12 *nañ* = C. II, 2, 20 = Pāṇ. II, 2, 6; M. III, 48 *āyāme 'nugavam* = C. IV, 4, 69 *anugavam āyāme* = Pāṇ. V, 4, 83; M. III, 50 *dārumhy angulyā* = C. IV, 4, 97 *anguler dāruṇi* = Pāṇ. V, 4, 114; M. IV, 11 *ṇa rāgā tenā rattam* = C. III, 1, 1 *tena raktam rāgāt* = Pāṇ. IV, 2, 1; M. IV, 27 *tam assa sippam sīlam panyam paharaṇam payojanam* = C. III, 4, 53 *tad asya panyam*, 57 *śīlpaṃ*, 59 *praharaṇam*, 62 *śīlam*, IV, 1, 127 *prayojanam* = P. IV, 4, 51 *tad asya panyam*, 55 *śīlpaṃ*, 57 *praharaṇam*, 61 *śīlam*, V, 1, 109 *prayojanam* (übrigens auch = Prakriyāsamgraha 131, 226 *tad asya panyam*, 227 *śīlpaṃ*, 228 *praharaṇam*, 231 *śīlam*, 134, 256 *prayojanam*); M. IV, 45 *saṃjātaṃ tāra-kādito 'ito* = C. IV, 2, 37 *tad asya saṃjātaṃ tārakādibhya itac* = Pāṇ. V, 2, 36; M. IV, 55 *ekā k'ākya asahāye* = C. IV, 2, 67 *ekād ākinic cāsahāye* = Pāṇ. V, 3, 52; M. IV, 105 *sabb'eka-ñña-ya-tehi kāle dā* = C. IV, 3, 13 *sarvaikānyakimpyattadaḥ kāle dā* = Pāṇ. V, 3, 15; M. V, 6 *upamānācāre* = C. I, 1, 25 *upamānād ācāre* = Pāṇ. III, 1, 10 (übrigens auch = Kāt. III, 2, 7); M. V, 37 *hāto vihiḱālesu* = C. I, 1, 156 *ho vrihiḱālayoḥ* = Pāṇ. III, 1, 148 *haś ca vrihiḱālayoḥ*]. Dass Moggallāna den Pāṇ. überhaupt mit benutzt hat, kann ja angesichts einiger Regelgleichungen, an denen nur sie beide beteiligt sind, wie M. II, 18 *kattukaraṇesu*

*tatiyā* = Pāṇ. II, 3, 18 *karṭṛkaranayos tṛtīyā* (C. II, 1, 62 *karṭari tṛtīyā*, 63 *karāṇe*), M. II, 26 *catutthī sampadāne* = Pāṇ. II, 3, 13 *caturthī sampradāne* (C. II, 1, 73 *saṃpradāne caturthī*) etc., schwerlich geleugnet werden, so lange nicht eine, noch unbekannte, vermittelnde Quelle gefunden ist. Dagegen sind Regeln Moggallāna's, die genau entsprechend nicht nur im Kātantra oder bei Pseudo-Śākaṭāyana, sondern auch bei Candra sich finden, was ich a. a. O. S. 39f. noch nicht wissen konnte, S. 40 aber wenigstens als möglich erklärt habe, nunmehr sehr wahrscheinlich nicht mehr auf eine jener beiden Grammatiken, sondern auf die des Candra zurückzuführen und in der obigen Aufzählung zurückgeführt: also M. II, 27 *tādatthye* auf Candra II, 1, 79 *tādarthye*, und nicht auf Kātantra II, 4, 27 *tādarthye*; M. V, 6 *upamānācāre* auf C. I, 1, 25 *upamānād ācāre*, oder auch auf Pāṇ. III, 1, 10, aber nicht auf Kāt. III, 2, 7 *upamānād ācāre*; M. V, 62 *paṭisedhe 'laṃkhalūnaṃ tūna-ktvāna-ktvā vā* auf C. I, 3, 129 *alaṃkhalvoḥ pratiṣedhe ktvā vā*, und nicht auf Kāt. IV, 6, 1 *alaṃkhalvoḥ pratiṣedhayoḥ ktvā vā*; und M. II, 124 *nāto 'm apañcamiyā* auf C. II, 1, 41 *nāto 'm apañcamyāḥ*, und nicht auf Pseudo-Śāk., Prakriyā-saṃgraha 41, 115 *nātaḥ*, 116 *am apañcamyāḥ*; M. II, 19 *sahātthēna* auf C. II, 1, 65 *sahārthēna*, und nicht auf Prakriyās. 75, 20 *sahārthēna*; M. II, 30 *paṭinidhipaṭidānesu patinā* auf C. II, 1, 83 *pratinā pratinidhipaṭidānayoḥ* (oder auf eine verwandte noch unbekannte Quelle), und nicht auf Prakr. 79, 42 *pratinidhipaṭidāne pratinā*; M. III, 18 *tattha gaheṭvā tena paharivā yuddhe sarūpaṃ* = C. II, 2, 47 *tatra gṛhṭvā tena prahr̥tya yuddhe sarūpaṃ*, und nicht: Pr. 88, 36 *mitho grahaṇe praharaṇe ca sarūpaṃ yuddhe 'vyayibhāvāḥ*; M. III, 109 *purise vā* = C. V, 2, 124 *puruse vā*, und nicht = Pr. 92, 65 *puruse kā vā*; M. IV, 13 *sāssa devatā punṇamāsī* = C. III, 1, 18 *sāsya paurṇamāsī*, 21 *devatā*, und nicht = Pr. 117, 91 *sāsya paurṇamāsī*, 92 *devatā*.

\* Verschiedene der a. a. O. aufgeführten Congruenzen mit dem Kātantra müssen aber auch weiter als aus diesem entlehnt gelten.

Da auch diejenigen von Moggallāna's Termini, die ich a. a. O. S. 40 für entlehnt aus Pseudo-Śākaṭāyana's Grammm. hielt, ebenso, ja z. T. genauer entsprechend, uns im Cāndra-vyākaraṇa entgegentreten, nämlich *avadhi*<sup>1</sup> = Ablativbegriff M. II, 28 aus C. II, 1, 81, *ādhāra*<sup>1</sup> = Locativbegriff M. II, 34 aus C. II, 1, 88, *payojja* = Agens des Primitivs im Causativverhältnis M. II, 4 (*gatibodhāhārasaddatthākammakabhajādīnaṃ payojje*) aus C. II, 1, 44 (*gatibodhāhārasābdārthānāpyānāṃ prayojye*) oder aus einer unbekannten nahe verwandten Quelle, *payojaka* = Agens des Caus. M. V, 16 (*payojakavyāpāre nāpi ca*) aus C. I, 1, 46 (*prayojakavyāpāre*), so reducirt sich das Lehngut Moggallāna's, für das bisher noch keine andere mögliche Quelle als Pseudo-Śākaṭāyana nachzuweisen ist, auf die einzige Regel M. II, 36 *yabbhāvo bhāvalakkhaṇaṃ* = Prakriyās. 81, 54 *yadbhāvo bhāvalakṣaṇaṃ*. Ob daraufhin noch eine Abhängigkeit Moggallāna's von Pseudo-Śāk. angenommen werden darf, erscheint sehr zweifelhaft. Es ist ebensogut möglich, dass eine andere verschollene Grammatik Mogg.'s Quelle war, für diese Regel und für manches Andere.

Eine solche unbekannte, in der Mitte stehende Vorlage anzunehmen können nämlich vielleicht noch andere Gründe veranlassen. M. II, 4 *gatibodhāhārasaddatthākammakabhajādīnaṃ payojje* = „(Der Acc. dient auch zur Bezeichnung des Primitiv-Agens beim Caus. von Verben, die bedeuten Gehen, Erkennen, Geniessen, Laut von sich geben, von Intransitiva und von *bhaj* etc.“ ist im Ganzen am nächsten mit C. II, 1, 44 *gatibodhāhārasābdārthānāpyānāṃ prayojye* verwandt, stellt sich aber mit *akammaka* dem *akarmaka* von Pāṇ. I, 4, 52 *gatibuddhipratyavasānārthasābdakarmākarmakāṇāṃ apikartā sa nau* zur Seite. M. IV, 20 *tatra bhava* = „(Diese Suffixe bedeuten auch) 'dort befindlich'“ hat mit Pāṇ. IV, 3, 53 *tatra bhavaḥ* die Regelform im Ganzen, mit Candra III, 3, 17 *digādibhyo bhava yat* aber den Loc. *bhave* überein. — M. V, 13 *saccādīh' āpi* = „An *sacca* etc. tritt *āpi*“ entspricht am nächsten C. VI, 1, 55

<sup>1</sup> S. oben die Concordanz der Regeln.



*satyārthavedānām āpuk*, aber Pāṇ.'s weniger verwandtes Sūtra III, 1, 25 *satyāpapāśacūrṇacurādibhyo ṇic*, resp. Vārtt. 2 *ṇividhāvarthavedasatyānām āpuk ca* dazu, rangirt in entsprechender Regelreihenfolge wie bei Mogg., während C.'s Sūtra VI, 1, 55 von dem entsprechenden Regelcomplex I, 1, 17ff. weit absteht.

Es ist nicht zu leugnen, dass die Wertschätzung der einheimischen Pāli-Gramm. im Allgemeinen und von Moggallāna's Saddalakkhaṇa im Besonderen durch den Nachweis seiner sklavischen Abhängigkeit von der Sanskritgrammatik des Candra grosse Einbusse erleiden muss. Die Pāli-Sprachwissenschaft kann aber diese Thatsache mit demselben kühl objektiven Interesse hinnehmen wie die specielle Sanskritwissenschaft, denn sie verliert dadurch kein Haarbreit an ihrer schwer zu überschätzenden Bedeutung, dass eine ihrer indirecten Quellen an Wichtigkeit einbüsst; sie hat nur die, aber auch ohnehin ja ganz selbstverständliche Folgerung daraus zu ziehen, dass sie den Hauptnachdruck auf die reichen ihr zur Verfügung stehenden directen Quellen, die buddhistische Pāli-Literatur und die Inschriften, legen muss.

Aber selbst jenes Abhängigkeitsverhältnis ihrer indirecten Quellen erweist die Bedeutsamkeit der Pāli-Studien. Bei der Genauigkeit der Entsprechung eines grossen Theiles von Moggallāna's Gramm. mit derjenigen Candra's haben jene Partien der ersteren und die zugehörigen Commentarstücke fast den Werth einer besonderen Handschrift der letzteren samt Commentar. Es ergiebt sich so aus Moggallāna beispielsweise eine kleine Correctur von Liebich's Candra-Ausgabe<sup>1</sup>. Liebich stellt mit C. II, 1, 60 *saptamy ādhikye* „der Locativ bezeichnet ein Darüberhinausgehen“ als die entsprechende pāṇineische Regel Pāṇ. II, 3, 9 (*yasmād*

<sup>1</sup> Wie umgekehrt auch Mogg. vielleicht nach Candra zu corrigiren ist: in III, 17 wohl herzustellen *vāṇekam aññatthe* statt *vāṇekaññatthe*, nach C. II, 2, 46 *anekam anyārthe*; in IV, 19 statt *tam idhatthe* vielleicht *tam idhatthi* herzustellen nach C. III, 1, 67 *tad ihāsti ca*.

*adhikaṃ yasya ceśvaravacanam tatra saptamī*) zusammen. Da Moggallāna's Comm.<sup>1</sup> zu II, 16 *sattamy ādhikye* als Beispiel *upa khāriyaṃ doṇo* = „der Droṇa ist mehr als die Khārī“ giebt (wie auch der Comm. zu Pāṇ. II, 3, 9 *upa khāryāṃ droṇaḥ* anführt), so ist es klar, dass für Mogg. II, 16 die vorhergehende Regel II, 15 *upena* „in Verbindung mit *upa*“ weiter gilt (während bei Pāṇ. keine derartige Regel vorangeht), und dann natürlich auch für Candra's II, 1, 60 die vorangehende Regel 59 *upena*, und dass also zu C. II, 1, 60 auch Pāṇ. I, 4, 87 (*upo 'dhike ca*) als Entsprechung mit hätte genannt werden müssen.

Ja, es ergeben sich aus dem Studium Moggallāna's vielleicht auch Berichtigungen für Böhrtling's Pāṇini-Exegese. Pāṇ. I, 4, 88 *apaparī varjane* soll nach seiner Uebersetzung bedeuten '*apa* und *pari* in der Bedeutung „mit Ausnahme von“'. Für die Beispiele der Kāśikā ist diese Auffassung möglich, aber nicht notwendig. Unmöglich aber ist sie für die Beispiele des Moggallāna-Commentars zur entsprechenden Regel Mogg.'s II, 29 *apaparīhi vajjane: apa sālāya āyanti vāṇijā, pari sālāya āyanti vāṇijā, sālāṃ vajjentā ti attho*, = „sich abseits von der Halle haltend kommen die Handelsleute“. „Mit Ausnahme der Halle“ hätte hier keinen Sinn. Da aber „abseits von“ als Bedeutung sowohl von *apa* und *pari* wie von *varjana* mindestens reichlich ebenso nahe liegt wie „mit Ausnahme von“, so empfiehlt sich die Annahme von Moggallāna's Erklärung an Stelle derjenigen v. Böhrtling's.

v. Böhrtling übersetzt ferner Pāṇ. II, 1, 7 *yathāsādrśye* '*yathā* auch in einer anderen Bedeutung als „wie“ und meint in der Anm. dazu, dass auf *yathā* in der Bedeutung „wie“ schon mit dem in Sūtra 6 ohne Beschränkung aufgeführten *yathā* abgezielt sei. Nun müsste man aber zunächst in II, 1, 7 doch wohl *ca* erwarten, wenn die Bedeutung 'auch' darin liegen sollte. Ein solches *ca* interpretirt aber selbst die Kāśikā nicht hinein, ja sie giebt

<sup>1</sup> Ueber dessen Abhängigkeit vom Candra-Commentar s. unten S. 96/7.

auch ein Gegenbeispiel und eine Anmerkung dazu, woraus schon die Hinfälligkeit von v. Böhlingk's Auffassung hervorgeht. Sie sagt: *asādrśya iti kim? yathā devadattas tathā yajñadattaḥ; yathārthe yad avyayam iti pūrvēnaiva siddhe samāse vacanam idaṃ sādrśyapratishedhārtham* = „warum (heisst es im Sūtra:) ausser in der Bedeutung gleichwie? (Weil *yathā* nicht componirt wird in Fällen wie:) wie Devadattā so Yajñadatta. Da sich das Compositum schon aus der vorhergehenden Regel über Indclinabilia im Sinne von *yathā* ergeben würde, kann diese Regel nur als Ausschliessung der Bedeutung 'gleichwie' (für das Wort *yathā*) gemeint sein“. Der Fehler wäre also zwar auch ohne Moggallāna zu vermeiden gewesen. Nachdem aber Böhlingk ihn einmal gemacht hat, kommt nun der Anstoss zur Correctur und ihre Bestätigung aus dem Studium des Moggallāna.

M. III, 3 *yathā na tulye* = „*yathā* (aber wird) nicht (componirt), wenn es 'gleichwie' bedeutet“, oder „*yathā* wird (nur) componirt, wenn es nicht 'gleichwie' bedeutet“, ist wohl noch klipper und klarer als Pāṇ.'s *yathāsādrśye*. Nun hat freilich auch Candra II, 2, 3 die Regel in dieser selben Form *yathā na tulye*, bei Moggallāna aber kommt noch die Bestätigung durch das der Kāśikā entsprechende Beispiel *yathā Devadatto tathā Yaññadatto* hinzu, während der Candra-Commentar uns noch nicht vorliegt.

Diese Existenz eines Comm. von Moggallāna zu seiner Grammatik ist ein weiterer Grund, dessentwegen die Sanskritphilologie der Pāli-Philologie zu Dank sich verpflichtet fühlen dürfte, und ich möchte nicht unterlassen, für eine eventuelle Ausgabe (s. Liebich S. VIII) oder Verwertung der Candra-Vṛtti auf die wahrscheinliche Erspriesslichkeit einer Collation auch der Moggallānavutti hinzuweisen. Das Wenige, was durch Liebich von der Candravṛtti bekannt geworden ist, zeigt, dass zu dieser die Moggallānavutti in einem ähnlichen Verhältnis steht, wie der Text von M.'s Saddalakkhaṇaṃ selbst zum Cāndra-vyākaraṇaṃ, und also auch beinahe den Wert einer besonderen Handschrift der Candravṛtti hat. So weit ich

die augenblicklich im Original mir nicht zugängliche Ausgabe der Moggallānavutti excerpt habe, entsprechen sich folgende Commentarpartieen auf beiden Seiten, wobei natürlich nicht zu vergessen ist, dass von den an sich schon spärlichen Candra-Commentar-Citaten, die Liebich giebt, ein noch sehr viel spärlicherer Procentsatz gerade auf Regeln trifft, die Moggallāna und Candra gemeinsam sind, sodass also die vorläufig nachweisbaren Congruenzen naturgemäss nur verschwindend wenige sein können<sup>1</sup>.

M.'s Comm. zu II, 122 (*ekatthatāyaṃ*): *ekatthibhāve sabbāsaṃ vibhattinaṃ lopo*<sup>2</sup> *hoti bahulaṃ: puttīyati, rājapuriso, Vāsittḥo.*

C.'s Comm. zu II, 1, 39 (*aikārthye*): *ekārthibhāve supo lug*<sup>2</sup> *bhavati: putrīyati, rājapuruṣaḥ, Aupagavaḥ.*

Zwei von M.'s Beispielen zu IV, 32 (*tattha vasati . . .*) sind *rukḥhamūliko* (von *rukḥa* = *vrkṣa*) und *soṣāniko* (von *susāna* = *śmāsāna*), die entsprechenden Stücke von C.'s Comm. zu III, 4, 74 (*nikatādiṣu vasati*) lauten: *nikatādes tatra vasatīty . . . śmāsānikah . . . vārḥsamūlikah . . .*

M.'s Beispiel zu V, 5 *īyo kammā* = „Iya (bildet Denominativa im Sinne von 'wünschen') von (Nomina, die) das Objekt (dieses Wunsches bilden)“ ist *puttam ichati puttīyati*, eins von Candra's Beispielen zur entsprechenden Regel I, 1, 24 *putram icchatī putrīyati*.

M.'s Comm. zu V, 52 (*ikīti sarūpe*): *kriyatthassa sarūpe 'bhidheyye kriyatthā pare ikīti honti: vacī, yudhī, pacatī.*

C.'s Comm. zu I, 3, 96 (*ikīṣṭipah* [v. l. *ikīṣṭipah*] *svarūpe*): *kriyārthasya svarūpe 'bhidheyye kriyārthāt pare ikīṣṭipo bhavanti: indhī, yudhī, pacatī.*

<sup>1</sup> Die schwachen Anklänge auch in der Kāśikā beruhen darauf, dass auch diese bekanntlich auf Candra basirt ist.  
<sup>2</sup> *sabbā vibhattī* und *sup* sind synonym = alle Casusendungen; ebenso *lopo* und *lug* = Schwund.



# INDEX TO WARREN'S 'BUDDHISM IN TRANSLATIONS'.

BY

C. B. RUNKLE.

At my suggestion Miss Runkle has been so kind to prepare the following Index which will enable the student to see at a glance whether any passage in the Pitakas, or in the Visuddhi Magga, has, or has not been translated in the late Mr. Warren's widely circulated work. I have always thought it a great pity that the work itself contained no such index, as Mr. Warren's renderings of constantly recurring difficult phrases are often suggestive and often happy.

RHYS DAVIDS.

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DAS VERHÄLTNIS VON CANDRA'S DHĀTU-  
PĀṬHA ZU DEN PĀLI-DHĀTUPĀṬHA'S.

BY

PROFESSOR R. OTTO FRANKE.

Die Thatsache, dass des Candragomin Grammatik, das *Śabdalaṅkāra*, der Pāli-Grammatik (nämlich dem Saddalakkhaṇa des Moggallāna) Beisteuer geleistet hat (s. oben S. 72 ff.), musste den Gedanken nahe rücken, dass auch Candra's Dhātupāṭha, der uns jetzt in Liebich's Ausg. des Cāndra-Vyākaraṇa mit zugänglich geworden ist, für den einen oder andern der Pāli-Dhātupāṭha's ausgeschlachtet worden sei. Und es lag doppelt nahe daran zu denken, weil die Pāli-Wurzelverzeichnisse ausser den nachgewiesenen Quellen noch eine weitere bisher nicht festgestellte Vorlage anzunehmen zwingen (s. meine Gesch. und Krit. der Einheim. Pāli-Gramm. und Lexicogr. S. 59). Das Resultat der darauf gerichteten Untersuchung ist kein scharfkantiges geworden, kann aber doch eine kurze Darlegung beanspruchen, damit auf diesem Gebiete nach Möglichkeit alle naheliegenden Aufgaben ein für alle Mal erledigt werden und zukünftigen Forschern die Mühe erspart wird, einer spärlichen Ernte wegen sich nochmals gründlich einzuarbeiten.

Über die Pāli-Dhātupāṭha's vgl. meine genannte Gesch. und Krit., S. 57 ff. Es sind ihrer drei: Die *Dhātumañjūsā* des *Silavaṇṣa*, ed. Don Andris da Silva Devarakkhita, Colombo 1872 (abgek. Dh.), deren System der Kaccāyana-Grammatik ziemlich nahe steht; der anonyme „*Dhātupāṭha*“ (abgek. Dhp.), nur handschriftlich vorhanden (s. a. a. O. S. 58, Anm. 5), seinem System nach der Moggallāna-Gramm. am nächsten verwandt; und die direkt noch nicht bekannte Wurzelliste der *Saddanīti*, von der aber die moderne *Dhātvatthadīpanī* des Hingulwala Jinaratana,



Colombo 1895, (abgek. Dhātv.) eine Bearbeitung sein will. Dazu kommen an vierter Stelle die ausserordentlich zahlreichen Citate von Wurzeln mit Bedeutungsangaben, die durch die ganze Rūpasiddhi (abgek. R.), ed. Guṇaratana, Colombo 1893—7, verstreut sind.

Aus den Wurzelmassen der beiden zu vergleichenden Seiten, hier des Candra-Dhātupāṭha (abgek. C.), dort der Pāli-Wurzelverzeichnisse, scheiden für unsere Betrachtung zunächst einmal alle die Wurzel-Erklärungen als bedeutungslos aus, zu denen es auf der anderen Seite überhaupt an einem Äquivalente fehlt. Denn Wurzeln, die Candra vor den Pāli-Dhātupāṭha's voraus hat, ist nicht anzusehen, ob die Verfasser der Letzteren sie nicht gekannt oder nur verschmäht haben. Und wenn die Pāli-Dhātupāṭha's ihrerseits Wurzeln vor Candra voraus haben, so ist auch das sowohl bei Benutzung wie Nichtbenutzung Candra's durch sie etwas Natürliches, benutzten sie doch ganz notorisch noch andere Dhātupāṭha's und auch die Pāli-Texte. Auch hat sicherlich beispielsweise Buddhappiya in seiner Rūpasiddhi oder irgend ein von ihm Ausgeschriebener vorhandenen Nomina zu Liebe auch selbstthätig Wurzeln erfunden, wie z. B. zur Erklärung des Wortes *saccaṃ* R. 644 die Wurzel *sata* *sātacce*, des Wortes *raṇḍo* „verkrüppelt“ der Verf. der Dh. 26 die W. *raḍi* *himsāyaṃ* und Buddhappiya R. 657 *raṇḍi* *himsāyaṃ*, des Wortes *kaṇḍo* „Korb“ Dh. 27 die W. *kaṇḍa* *bhājanatthamhi* = R. 657 *kaṇḍi* *bhājanatthe*, des Wortes *eraṇḍa* „Ricinus“ R. 657 *eraṇḍi* *himsāyaṃ*, des Wortes *kaḍalaṃ* „Banane“ (?) R. 658 die W. *kada* *made*, des Wortes *vaḥkalaṃ* „Bastgewand“ R. 658 die W. *vaḥka* *rukhattace*, etc.

Die Wurzeln, die zwar sowohl auf der einen wie auf der andern Seite erklärt, bei Candra aber in ganz anderer Weise erklärt werden als in allen Pāli-Dhātupāṭha's, haben für uns ebensowenig Bedeutung, da doch selbstverständlich alle Pāli-Dhātupāṭha-Verfasser, selbst Benutzung Candra's durch sie vorausgesetzt, immer noch die Freiheit gehabt haben, gelegentlich von ihm ab-

zuweichen. Von Wichtigkeit für die Auffassung des Gesamtverhältnisses könnten solche Besonderheiten Candra's freilich dann sein, wenn sie einen hohen Prozentsatz ausmachen, da sie in solchem Falle eventuell mit gegen die Benutzung durch die Pāli-Dhātupāṭhin's sprechen würden. Aber ihre Zahl ist keine erhebliche, es mögen, liberal gerechnet, ein, höchstens zwei, Dutzend sein. Als Beispiele führe ich an:

C. I, 157 *kramu pādaviharane* (gegenüber Dh. 53 und Dhātv. 143 *kamū tu padavikkhepe*, R. 473, 554, 629 *kamu padavikkhepe*, P.<sup>1</sup> I, 502 *kramu pādaviksepe*); C. IV, 6 *nr̥ti nātye* (ohne Entsprechung in Dh. und Dh.; Dhātv. 236 *nata gattavināmasmim*, R. 607 und 644 *nata gattavināme*, P. IV, 9 *nr̥ti gātraviksepe*); C. IV, 38 *druha drohe* (gegenüber Dh. 53 *dubha jigimsane*, Dh. I *dubha jigimsāyam*, R. 294 *duha jighimsāyam*, die alle wohl auf P. IV, 88 *druha jighāmsāyām* zurückgehen); C. IX, 19 *j̥r̥ jarāyām* (gegenüber Dh. 61 *jara chede*, Dh. I *jara jirane* Dhātv. 343 und R. 466/7, 585, 602, 630 *jara vayohānimhi*, P. IX, 24 *j̥r̥ vayohānau*); C. X, 32 *kaḍi khaṇḍane* (gegenüber Dh. 24 *kaḍi bhede*, 131 *kaṇḍi khaṇḍi bhedane*, Dh. I *kaṇḍa bhedane*, X *kaṇḍa* [Kopenh. Ms.] *bhedane*, Dhātv. 299 *bhede khaḍi kaḍi*, P. X, 44 *kaḍi* [*kaḍa*] *bhedane*).

Als irrelevant auszuscheiden sind auch die ungemein zahlreichen Wurzelерklärungen (etwa drei Viertel Aller), die Candra mit dem Pāṇini-Dhātupāṭha gemein hat, sei es 1) mit ihm allein, oder 2), weit überwiegend oft, zugleich mit einem oder mehreren oder auch mit der Gesamtheit der Pāli-Dhātupāṭha's, denn die ersteren fallen mit unter die vorhin besprochenen Gesichtspunkte, und ob die der zweiten Art aus P. oder aus C. in die Pāli-Verzeichnisse gekommen sind, ist durch Nichts zu bestimmen und auf Grund von ihnen allein nicht einmal zu vermuten.

Beispiele ad 1) (C. nur = P.): *dr̥sī*, mit angehängtem *i*, als technische Wurzelform C. I, 300 = P. I, 1037 (gegenüber *dīsa* in allen 4 Pāli-Listen Dh. 75, Dh. I, Dhātv. 194,

<sup>1</sup> Hinfort Abkürzung für Pāṇini's Dhātupāṭha.

R. 467/8 und öfter); C. I, 320 *ṣvāda svāda swarda āsvādane* = P. I, 18 *ṣvāda*, 19 *swarda āsvādane*, 28 *svāda āsvādane* (gegenüber Dhṃ. 38 *sado visaraṇādāne gamane cāvasādane*, Dhṃ. I *sada visaraṇagatyavasādanadānesu* [resp. Kopenh. Ms. *visaraṇe gatyavasādanesu*], Dhātv. 106 *sada visaraṇagatyavasādanesu* = R. 468/9); C. I, 493 *ḍulabhaṣ prāptau* = P. I, 1024 (gegenüber *labha lābhe* Dhṃ. 51, Dhṃ. I, Dhātv. 138, R. 460/1, 629, 644); C. II, 51 *śīn svapne* = P. II, 22 (gegenüber *si saye* Dhṃ. 100, Dhṃ. II, Dhātv. 183, R. 283, 475/6, 554, 589/90, 644, *si sayane* R. 645); C. IV, 71 *kupa krodhe* = P. IV, 122 (gegenüber *kupa kope* Dhṃ. 111, Dhṃ. IV, Dhātv. 245); C. IV, 27 *duṣa vaikṛtye* = P. IV, 76 (gegenüber Dhṃ. 73 *dusa appīte*, Dhṃ. IV *dusa appītiyaṃ*, Dhātv. 251 und R. 529 u. 568 *dusa appītimhi*); C. V, 14 *āpl vyāptau* = P. V, 14 (gegenüber Dhṃ. 119, Dhṃ. VII [*kyādayo*] und R. 498 u. 614 *apa pāpuṇane*, Dhātv. 256 u. 269 *apa pāpuṇe*); u. a.

Beispiele ad 2), nach den verschiedenen Unterfällen geordnet:

C. = P. und = Dhṃ.: Z. B. C. I, 448 *īkṣa darśane* = P. I, 641 = Dhṃ. I *ikkha dassane* (gegen Dhṃ. 4, R. 294 u. 579 und Dhātv. 20 *ikkha dassanānesu*); C. IV, 67 *hr̥ṣa tuṣṭau* = P. IV, 119 = Dhṃ. (aber unter I) *hasa tuṭṭhiyaṃ* (gegen Dhṃ. 75 *hamsa pītiyaṃ*, R. 610 *hamsa pītimhi*, in Dhātv. ohne Entspr.).

C. = P. und = Dhātv.: Z. B. C. I, 388 *paḍi gatau* = P. I, 301 = Dhātv. 75 *paḍi gatiyaṃ* (gegen Dhṃ. 25 *paḍi uppaṇḍane līṅgavekalle*, Dhṃ. I *paṇḍi līṅgavekalye*, R. 651 *paṇḍi līṅgavekallatthe*); C. VI, 2 *nuda prerāṇe* = P. VI, 2 = Dhātv. 108 *nuda perāṇasmim̐* (gegen Dhṃ. 85 *nuda khepaṇe*, Dhṃ. V [*tudādayo*] und R. 474, 558, 614 *nuda khepe*).

C. = P. und = R.: Z. B. C. I, 401 *kapi calane* = P. I, 400 = R. 577 und 663 (gegen Dhṃ. 46 *kapi kiñcicale*, Dhṃ. I *kampa calane*, Dhātv. 326 *kapi gatiyaṃ*); C. IV, 23 *vyadha tāḍane* = P. IV, 72 = R. 497 *vidha tālane* (gegen Dhṃ. 110 *vidha vedhe*, Dhātv. 242 *vidha vijjhanake*, in Dhṃ. ohne Entspr.); C. IV, 26 *tuṣa prītau* = P. IV, 75 =

R. 497 u. 609 *tusa pītimhi* (gegen Dh. 73 *tusa santose*, Dh. IV *tusa tuṭṭhimhi*, Dhātv. 252 *tusa tuṭṭhyam*).

C. = P. = Dh. und Dhātv.: C. X, 61 *sūca paśunye* = P. X, 327 = Dh. 126 *sūca pesuññe* = Dhātv. 281 *sūca pesuññake* (gegen R. 650 *suca kkharaṇe*, ohne Entspr. in Dh.); C. X, 78 *katha vākyaprabandhe* = P. X, 307 = Dh. 135 *katha vākyappabandhe* = Dhātv. 312 *katha vākyappabandhasmim* (gegen R. 644 *katha kathane* = Dhātv. 311, ohne Entspr. in Dh.).

C. = P. = Dh. und R.: Z. B. C. I, 397 *tuvepr kampane* = P. I, 391 = Dh. 46 *vepu kampane* = R. 645 u. 650 (gegen Dh. I *vepa kampa calane*, ohne Entspr. in Dhātv.); C. II, 25 *asa bhuvi* = P. II, 56 = Dh. 100 und R. 479/80 und 654 (gegen Dh. II *asa bhūmiyam*, in Dhātv. ohne Entsprech.).

C. = P. = Dh. und Dhātv.: Z. B. C. I, 433 *vala samvarane* = P. I, 520 = Dh. I und Dhātv. 173 (gegen Dh. 65 *vala nivārane* und R. 664 *vala dhāraṇabandhanesu*); C. VI, 50 *kura śabde* = P. VI, 51 = Dh. V [*tudādayo*], z. T. = Dhātv. 161 *kura sadde akkose* (gegen Dh. 61 und R. 664 *kura akkose*).

C. = P. = Dh. und R.: Z. B. C. I, 213 *raḷṣa pālāne* = P. I, 688 = Dh. I *rakkha pālāne* = R. 618 (gegen Dh. 5 *rakkha rakkhāṇamhi* und Dhātv. 13 *rakkha pāle*); C. I, 626 *bhaja sevāyām* = P. I, 1047 = Dh. I *bhaja sevāyam* = R. 540, 566, 625, 631 (gegen Dh. 13 *bhaja saṃsevane* und Dhātv. 46 *bhaja seve*).

C. = P. = Dhātv. und R.: Z. B. C. I, 23 *ṇīdi kutsāyām* = P. I, 66 = Dhātv. 98 und R. 655 *ṇīdi kucchāyam* (gegen Dh. 33, Dh. und R. 622 *ṇīda garahāyam*); C. I, 287 *sru gatau* = P. I, 987 = Dhātv. 183 und R. 554 u. 631 *su gatimhi* (gegen Dh. 80 *su hīṃsākulasandhānayaṭṭrādisu*, ohne Entspr. in Dh.); C. IX, 40 *āsa bhojane* = P. IX, 51 = R. 619 = Dhātv. 262 *asa bhojanake* (gegen Dh. 72 und Dh. I *asa adane*); C. X, 80 *gaṇa saṃkhyāne* = P. X, 309 = Dhātv. 304 *gaṇa saṃkhyāne* = R. 513 *gaṇa saṃkhāne* (gegen Dh. 133 *gaṇa saṃkalane*, ohne Entspr. in Dh.).



C. = P. = Dhṃ., Dhṡ. und Dhātv.: Z. B. C. I, 73 *ejr kampane* = P. I, 253 = Dhṃ. 13 (neben *in̄ja kampane*), Dhṡ. I und Dhātv. 41 *ēja kampane* (gegen R. 644 *in̄ja kampane*); C. I, 512 *kṛpū sāmāthyē* = P. I, 799 = Dhṃ. 46 *kappa sāmātthe*, Dhṡ. I *kappa sāmātthiye*, Dhātv. 123 *kapu* (freilich mit dieser kleinen Abweichung in der technischen Wurzelform) *sāmātthe* (ohne Entsprech. in R., denn R. 619 hat nur *kappa takkane*, zu dem Dhṃ. 139 und Dhṡ. X in *kappa vitakke* und Dhātv. 326 in *kappa vitakkachedesu* noch ausserdem ihre Äquivalente bieten).

C. = P. = Dhṃ., Dhṡ. und R.: Z. B. C. I, 298 *tyaja hānau* = P. I, 1035 = Dhṃ. 14 und Dhṡ. I *caja hāniyaṃ* = R. 566 *caja hānimhi* (gegen Dhātv. 44 *caja cāge*).

C. = P. = Dhṃ., Dhātv. und R.: Z. B. C. I, 295 *gaṃḷ sṛpḷ gatau* = P. I, 1031 *gaṃḷ*, 1032 *sṛpḷ gatau* = Dhṃ. 1 *gamu sappa gatimhi* = Dhātv. 223 = R. 283, 425, 630, 658, 663 (gegen Dhṡ. I *sappa gamane*); C. IV, 30 *krudha kope* = P. IV, 80 = Dhṃ. 109, Dhātv. 241 und R. 294, 497, 577, 600 *kudha kope* (gegen Dhṡ. IV *kudha kodhe*).

C. = P. = Dhṡ., Dhātv. und R.: Z. B. C. I, 443 *śikṣa vidyopādāne* = P. I, 636 = Dhṡ. I und R. 585 *sikkha vijjopādāne* = Dhātv. 18 *sikkha vijjopādānake* (gegen Dhṃ. 5 *sikkho vijjagahe*); C. IV, 111 *yudha sampahāre* = P. IV, 64 = Dhṡ. IV = R. 497 u. 600 *yudha sampahāre* = Dhātv. 241 *sampahāre yudho* (gegen Dhṃ. 109 *yudha yujjhane*); C. VI, 1 *tuda vyathane* = P. VI, 1 = Dhṡ. V, Dhātv. 108, R. 474, 602, 630, 644 (gegen Dhṃ. 85 *tuda byathāyaṃ*); C. VI, 118 *viśa praveśane* = P. VI, 130 = Dhṡ. V, Dhātv. 207, R. 474 u. 562/3 *viśa ppavesane* (gegen Dhṃ. 96 *viśa ppavesē pharane*).

C. = P. = Dhṃ., Dhṡ., Dhātv. und R.: Z. B. C. I, 1 *bhū sattāyāṃ* = P. I, 1 = Dhṃ. 1, Dhṡ. I, Dhātv. 223, R. 475 u. vor 408 *bhū sattāyaṃ*; C. I, 351 *ślāghṛ katthane* = P. I, 118 = Dhṃ. 7, Dhṡ. I, Dhātv. 27 u. R. 294 *silāgha katthane*, C. I, 625 *ḍupacaṣ pāke* = P. I, 1045 = Dhṃ. 1, Dhṡ. I, Dhātv. 35 und R. 424 u. 627 *paca pāke*; C. II, 41 *āsa upaveśane* = P. II, 11 = Dhṃ. 77, Dhṡ. I, Dhātv. 204 und R. 460, 615, 617 *āsa upavesane*; und zahlreiche andere.



Sonderübereinstimmungen Candra's mit (allen oder einzelnen) Pāli-Dhātupāṭha's. Von den im Vorstehenden durch Beispiele belegten Congruenzen, an denen auch P. beteiligt ist, verschieden sind nun aber andere, an denen P. keinen Anteil hat, und die, vorläufig ganz allgemein ausgedrückt, irgend eine Beziehung speziell zwischen C. und den Pāli-Dhātupāṭha's mit Sicherheit beweisen.

Allen Pāli-Dhātupāṭha's entspricht C. in folgenden Fällen: C. I, 302 u. VI, 6 giebt die technische Form der Wurzel *kṛṣ* als *kṛṣa* wie Dh. 78, Dh. I, Dhāt. 187 und R. 663 als *kasa* (P. I, 1039 u. VI, 6 dagegen als *kṛṣi*); C. I, 515 *pratha pr̥thu vistāre* ist = Dh. 32 *putha putthu vitthāre*, Dh. V *putha patha vitthāre*, Dhāt. 93 und R. 659 u. 660 *putthu vitthāre* (gegen P. I, 802 *pratha prakhyāne*, während *pr̥thu* ganz fehlt); C. V, 5 *ci caye* = Dh. 120, Dh. VI, Dhāt. 255 u. 259 und R. 499, 554, 619, 662 *ci caye* (gegen P. V, 5 *ciñ cayane*); C. V, 16 *śru śravane* = Dhāt. 255 und R. 294, 534, 630 *su savane*, Dh. 119, Dh. VII (*kyādayo*) und R. 497/8 *su savane* (ohne Entspr. in P.); C. VI, 69 *likha lekhane* = Dh. V und R. 474 *likha lekhe*, Dh. 85 *likha lekhane*, Dhāt. 17 *likha lekhe* (gegen P. VI, 72 *likha aksaravinyāse*). Wenigstens eine Familienähnlichkeit besteht zwischen C. I, 444 *bhikṣa yācñāyām* und Dh. 5 u. Dhāt. 19 *bhikkha yāce*, Dh. I u. R. 579 u. 634 *bhikkha yācane* (gegen P. I, 637 *bhikṣa bhikṣāyām alābhe lābhe ca*).

C. = Dh., Dh. und Dhāt.: C. I, 631 *ḍuvapa bījānikṣepe* = Dh. I *vapa bījanikkhepe*, Dh. 47 und Dhāt. 123 *vapa bījavānikkhepe* (gegen P. I, 1052 *ṭuvapa bījasamtāne* = R. 633 *vapa bījasantāne*); C. IX, 16 *pṛ pūraṇe* = Dh. 61, Dh. I u. Dhāt. 154 *pūra pūraṇe* (gegen P. IX, 19 u. III, 4 *pṛ pālānapūraṇayoh*).

C. = Dh., Dhāt. und R.: C. III, 19 *ḍudhāñ dhāraṇe* = Dh. 101, Dhāt. 110, R. 494, 584, 644, 662, 665 *dhā dhāraṇe* (gegen P. III, 10 *ḍudhāñ dhāranapoṣanayoh*).

C. = Dh., Dhāt. und R.: C. VI, 117 *spṛśa samsparsē* = Dhāt. 206 u. R. 474 *phusa samphasse*, Dh. V *phussa samphasse* (gegen P. VI, 128 *spṛśa samsparsāne*, Dh. 96

*phusa phasse*, R. 563 *phusa phusane*, 610 *phusa phasane*).

C. = Dh̄m. und R.: C. V, 11 *hi gatau* = Dh̄m. 119 u. R. 498, 656 u. 665 *hi gatimhi* (gegen P. V, 11 *hi gatau vṛddhau*); C. IX, 2 *prīñ tarpane* = Dh̄m. 121 und R. 615 u. 636 *pī tappane* (gegen P. IX, 2 *prīñ tarpane kāntau ca* = Dh̄tv. 260 *pī tappanakantisu*).

C. = Dh̄p. und Dh̄tv.: C. II, 4 *hana hīṃsāyām* = Dh̄p. II und Dh̄tv. 244 *hana hīṃsāyām* (gegen P. II, 2 *hana hīṃsāgatyoḥ* = Dh̄m. 98 und R. 488/9, 581, 627, 644, 665 *hana hīṃsāgatisu*); C. IV, 34 *radha hīṃsāyām* = Dh̄p. IV *rādha hīṃsāyām* = Dh̄tv. 242 *radha hīṃsāyām* (gegen P. IV, 84 *radha hīṃsāsamrāddhyoḥ* = R. 294 *rādha hīṃsāsamrādhesu*, Dh̄m. 43 *rādha hīṃsāya samrādhe* neben 109 *rādha hīṃsāya siddhiyam*; Dh̄tv. 242 *rādha saṃsiddhimhi*).

C. = Dh̄tv. und R.: C. I, 314 *bhadi kalyāṇe* = R. 655 *bhadi k°*, Dh̄tv. 300 *bhadi k°* (gegen P. I, 12 *bhadi kalyāṇe sukhe ca*, Dh̄m. 35 *bhadda kalyāṇakammaṇi*, Dh̄p. I *bhadda kalyāṇe*); C. VIII, 9 *manu bodhane* = Dh̄tv. 269 und R. 667 (gegen P. VIII, 9 *manu avabodhane*. C. IV, 95 *janī* s. unter C = R. Die Zugehörigkeit von Dh̄m. 122 *manu bodhasmim* und Dh̄p. IX [unter *tanādayo*] *mana bodhane* ist fraglich).

C. = Dh̄p.: C. I, 113 *paṭha uccārane* = Dh̄p. I *paṭha uccārane* (gegen P. I, 353 *paṭha vyaktāyām vāci* = R. 283 *paṭha vyattiyām vācāyam*, Dh̄tv. 64 *paṭha vyattavācāyam*, Dh̄m. 22 *paṭha byattavace*); C. I, 450 *bhāṣa vacane* = Dh̄p. I *bhāṣa vacane ca* (gegen P. I, 643 *bhāṣa vyaktāyām vāci* = R. 562, 577 u. 608 *bhāṣa viyattiyām* [608 *vyattiyām*] *vācāyam*, Dh̄tv. 196 *bhāṣa vyattavācāyam*, Dh̄m. 77 *bhāṣa vācāya ditiyam*); C. I, 492 *rabha ārambhe* = Dh̄p. I *rabha ārambhe* (gegen P. I, 1023 *rabha rābhasye* = Dh̄m. 51 und R. 600, 612 u. 629 *rabha rābhasse*, Dh̄tv. 138 *rabha rābhassane*); C. I, 637 *vada vacane* = Dh̄p. I *vada vacane* (gegen P. I, 1058 *vada vyaktāyām vāci* = R. 470/1, 542 u. 651 *vada viyattiyām vācāyam*, Dh̄tv. 107 *vado tu vyattavācāyam*, ohne Entsprech. in Dh̄m., oder vielmehr wohl statt eines der beiden *gada byattavace pi ca* von Dh̄m. 33 u. 39 herzustellen).

C. = Dhātv.: C. I, 586 *ruha prādurbhāve* = Dhātv. 216 *ruha pātubhāve* (gegen P. I, 912 *ruha bijajanmani prādurbhāve ca*, Dhm. 82 *ruha sañjanane*, Dhp. I und R. 554 u. 605 *ruha janane*); C. VI, 109 *pracha praśne* = Dhātv. 38 *pucha pañhe* (gegen P. VI, 120 *pracha jñāpsāyām*, Dhm. 11 *puccha sampucchane*, Dhp. I und R. 585 u. 610 *puccha pucchane*); C. VI, 119 *mṛśa āmarśe* = Dhātv. 207 *masa āmase* (gegen P. VI, 131 *mṛśa āmarśane* = Dhm. 72, Dhp. I, R. 610 u. 664 *masa āmasane*).

C. = R.: C. I, 478 *ruṇ gatau* = R. 636 *ru gatimhi* (gegen P. I, 1008 *ruṇ gatiṣṇanayoḥ*, Dhātv. 153 *ru gatiyaṃ rose*, Dhm. 59 *ru gate ru sadde*); C. III, 1 *hu havane* = R. 650 *hu havane* (gegen P. III, 1 *hu dāne [ādāne, adane, prīṇane 'pi]*, Dhm. 101 *hu dāne pi ca ādāne abyadāne ca vattati*, R. 489, 630, 636 *hu dānādānavyapadānesu*, 598 *°pādānesu*, in Dhp. ohne Entsprech.); C. IV, 1 *divu krīḍāyām* = R. 630 *divu kīlāyaṃ* (gegen P. IV, 1 *divu krīḍāvijigīśavyavahāradyutistutimodamadasvapnakāntigatiṣu*, R. vor 496 *divu kīlāvijigīmsāvyavahārājuttithutigatisu*, Dhātv. 233 *divu kīlāvijigīmsāvohārājuttithutigatisu*, Dhm. 104 *divu kīlāvijigīmsāvohārājuttithomite*, Dhp. IV *divi* [Kopenh. Ms. *diva*] *kīlāvijigīmsāvohārājuttithutigatisu*); C. IV, 95 *janī prādurbhāve* = R. 630 *jani pātubhāve* (gegen P. IV, 41 *janī prādurbhāte*, Dhm. 111 *jan' uppāde*, Dhp. IV, Dhātv. 244 und R. 497, 557, 572, 644, 661 u. 665 *jana janane*, 244 aber auch *janī tu pātubhāvasmim*).

Ist sonach ein besonderer Zusammenhang irgend welcher Art zwischen dem Dhātupāṭha der Candragrammatik und den Pāli-Dhātupāṭha's, mit dem der Pāṇini-Dhātupāṭha Nichts zu thun hat, nicht zu bezweifeln, so ist es doch auf der anderen Seite ebenso klar, dass das kein direkter Zusammenhang sein kann. Weder die uns bekannten Pāli-Dhātupāṭhin's alle zusammen noch irgend ein Einzelner unter ihnen können bezw. kann unmittelbar aus dem Cāndra-Dhātupāṭha geschöpft haben. Denn die Congruenzen sowohl aller Pāli-Dhātupāṭha's mit Candra in Summa wie die der Einzelnen machen doch einen recht geringen Prozent-

satz aus. Auch steht jeder Einzelne bald einmal auf Candra's Seite, bald auf der Gegenseite. Bei der Art aber, wie Inder ihre Vorgänger zu benutzen pflegen, würde sich im Falle direkter Abhängigkeit sicherlich ein ganz anderes Bild des Sachverhalts ergeben haben. Das Mittelglied oder die Mittelglieder zwischen dem Candra-Dhātupāṭha und den Pāli-Dhātupāṭha's haben wir also in Zukunft noch ausfindig zu machen.

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RŪPASIDDHI, MOGGALLĀNA, MAHAVUTTI,  
VUTTI.

BY

PROFESSOR R. OTTO FRANKE.

Bei den Untersuchungen über die indischen Pāli-Grammatiker, deren Resultate ich in meiner „Geschichte und Kritik der einheimischen Pāli-Gramm. und -Lexicogr.“ niedergelegt habe, sind mir einige Berührungen der Rūpasiddhi Buddhappiya's mit Moggallāna's Saddalakkhaṇa, der zeitlich zweiten der uns erhaltenen einheimischen Hauptgrammatiken des Pāli, entgangen (vgl. a. a. O. S. 26 ff.), die hier einer Besprechung unterzogen werden sollen.

Freilich wäre es ein Irrtum, wollte man etwa auch eine ausdrückliche Erwähnung des Saddalakkhaṇa in dem Worte *saddalakkhaṇe* erkennen, das Buddhappiya gleich am Anfang der Rūpas. gebraucht. Nachdem er das 1. Sutta der Kaccāyana-Grammatik (*attho akkharasaññāto* = „den Sinn versteht man nur, wenn man die Buchstaben kennt“) erklärt hat, fügt er hinzu: „*Tatthādo tāva saddalakkhaṇe vohāravīññāpanattham saññāvidhānam ārabhīyate*“. Das bedeutet nicht etwa „An dieser Stelle, gleich am Anfang, wird im Saddalakkhaṇa zum Zweck der Klarheit des Sprachgebrauchs das Kapitel von den Termini technici begonnen“. Zwar beginnt Mogg. sein Saddalakkhaṇa in der That mit der Erklärung einer Reihe von Termini (I, 1, 1—12: 1) *aādayo titāḷisa vaṇṇā* = „a etc., 43 an Zahl, heißen *vaṇṇā*“. Aber auch Kacc. giebt die meisten dieser Termini gleich am Anfang; und ganz augenscheinlich hat Buddhappiya diese Thatsache im Auge und zielt mit seiner Bemerkung schon direkt auf die 2., von ihm sofort anzuführende, Regel Kacc.'s, sodass also *saddalakkhaṇa* einfach appellativisch = Wortlehre, Grammatik, aufzufassen

und der Satz so zu übersetzen ist: „Da wird gleich am Anfang, zum Zweck der Klarheit des Sprachgebrauchs in der Grammatik, das Kapitel von den Termini technici begonnen“: „*akkharā p'ādayo ekacattālisaṃ*“ (Kacc. 2) = „Buchstaben‘ heissen die 41, a etc.“

Aber sachliche Berührungen verstatten vielleicht die Annahme eines Connexes zwischen beiden Werken.

Kacc. V, 8 lautet *taṃ adhite tena katādisannidhāna-niyogasippabhaṇḍajīvikatthesu ca* (sc. *ṇiko*) = „(Suff. *ṇika* kann) auch (antreten) um zu bezeichnen: Er studiert das und das, damit ist etwas gethan, das Sichbefinden in, die Obliegenheit, die Kunstfertigkeit, den Warenhandel, den Lebenserwerb.“ An *katādi* knüpft der von Senart mit herausgegebene Komm. dazu die Bemerkung an: „*ādiggahanena aññatthesu pi yojetabbo*“ = „wegen der Anwendung von *ādi* ist es auch in anderen Bedeutungen zu gebrauchen, nämlich“: *Jālena hato, jāliko jālena hato vā; suttana baddho, suttiko suttana baddho vā; cāpo assa āvudho ti, cāpiko cāpo assa āvudho vā; evaṃ tomariko; moggariko; mosaliko; vāto tassa ābādho ti vātiko; evaṃ sandhiko<sup>1</sup>; pittiko; buddhe pasanto (?)<sup>2</sup> buddhiko buddhe pasanto<sup>2</sup> vā; evaṃ dhammiko, saṅghiko; buddhassa santikaṃ, buddhikaṃ; evaṃ dhammikaṃ, saṅghikaṃ; vatthena kītaṃ bhaṇḍaṃ, vatthikaṃ; evaṃ kumbhikaṃ; phālīkaṃ, kiṇkiṇikaṃ; sovaṇṇikaṃ; kumbho assa parimāṇaṃ, kumbhiko; akkhena dibbatīti, akkhiko; evaṃ sālīko; tindukiko; ambaphaliko; kapitthaphaliko; ṇālikeriko iccevaṃādi.* Eine z. T. entsprechende Bemerkung giebt die Rūpasiddhi unter No. 359 (nachdem sie parenthetisch noch No. 360 = Kacc. V, 58 eingeschoben hat). Das mit dem Kacc.-Kommentar harmonisierende Stück dieser Bemerkung mit den von mir gleich in Klammern bei-

<sup>1</sup> Falsch für *semhiko*? Vgl. S. 115, Z. 10 f. <sup>2</sup> Nicht vielmehr *pasanno* zu lesen? In der singhalesischen Schrift ist Verwechslung von *n* und *t* leicht möglich. An der betreffenden Rūpasiddhi-Stelle *nn* das eine Mal wahrscheinlich, das andere Mal möglich und zu Rūpas. 362, S. 154, Z. 9 wohl ziemlich sicher.



gefügten Beispielen, die in der Rūpas. vielmehr erst hinterher getrennt für sich gegeben werden, lautet so: *tena katāditi ettha ādiggahaṇena tena hatam (jālena hato hantiti vā jāliko, evaṃ bālisiko . .), tena baddham (suttana baddho suttiko, varattāya baddho vārattiko nāgo), tena kitam (vatthena kitam bhaṇḍam vatthikam, evaṃ kumbhikam, phālikam, sovaṇṇikam, sātikam) tena dibbati (akkhena dibbatiti alkkhiko, evaṃ sālāliko, tindukiko, ambaphaliko), so assa āyudho (cāpo assa āyudho ti cāpiko, evaṃ tomariko, muggariko, mosaliko), so assa ābādho (vāto assa ābādho atthiti va vātiko, evaṃ semhiko, pittiko, tattha pasanno (buddhe pasanno buddhiko, evaṃ dhammiko, saṃghiko), tassa santakam (buddhassa santako buddhiko, evaṃ dhammiko, saṃghiko . .), tam assa parimāṇam (kumbho assa parimāṇan (sic) ti kumbhikam, evaṃ khārikam, doṇikam).*

Abgesehen von orthographischen und redaktionellen Verschiedenheiten, kleinen Verschiedenheiten der Reihenfolge der aufgeführten Elemente und einem wechselnden Mehr oder Weniger der Beispiele auf beiden Seiten ist eine starke Übereinstimmung zu verzeichnen, wie ja überhaupt Senarts Kacc.-Comm. und der Rūpasiddhi-Comm. innerlich verknüpft sind (vgl. Gesch. u. Krit. S. 26 f.). Die Bemerkung der Rūpas. geht aber noch weiter als die des Kacc.-Comm. Das überschüssige Stück wird später angeführt werden.

Elemente, die solchen des gemeinsamen Commentarstückes entsprechen, hat nun aber drittens auch Mogallānas Gramm. samt Comm., und zwar sowohl solche, die allen drei Werken gemeinsam sind (zu IV, 27 *cāpo paharaṇam assa, cāpiko; tomariko; muggariko*; V, 29 *vātena kato ābādho, vātiko; alkkhehi dibbati, alkkhiko*), wie auch solche, in denen nur Mogg. und Rūpas. harmonieren. (Während Kacc.-Comm. keine geschlossene Regel formuliert hat, sondern einfach mit der Aufzählung der Fälle *jālena hato, jāliko* etc. beginnt, giebt Mogg. IV, 29 eine an den Rūpas.-Comm. sehr nahe anklingende Regel *tena katam kitam baddham* etc. Nur Mogg. hat, wie Rūpas., die Beispiele: zu IV, 29 *sātikam*.<sup>1</sup>

<sup>1</sup> Freilich auch Kās. zu Pāṇ. V, 1, 37 *śatikam*.

für *tena kitam*, *varattāya baddho vārattiko*, und in dieser speziellen Form [entsprechend dem Wortlaut in Sutta Mogg. IV, 29 ... *hatam hanti* ...] *jālena hatō hantitī vā jāliko*; *bālisiko* [= Rūpas. *jālena hatō hantitī vā jāliko, evaṃ bālisiko*] und zu IV, 41 [*tam assa parimāṇaṃ niko ca*] auch das Beispiel *doniko*<sup>1</sup>). In keinem Punkte aber stehen sich Kacc.-Comm. und Mogg. näher als Rūpas. und Mogg.

Die nur der Rūpas., nicht mehr dem Kacc.-Comm. eigene Fortsetzung jener oben angeführten Commentar-Partie zu 359 lautet, gleich mit parenthetischer Hinzufügung der im Original später besonders gegebenen Beispiele: *tassa rāsi* (*kumbhassa rāsi kumbhiko*), *tam arahatī* (*kumbhaṃ arahatī ti kumbhiko*, ... *sātikam*, *sāhassikam*, ... *saṃditṭham arahatīti saṃditṭhiko*, *ehi passā ti imaṃ vidhiṃ arahatitī ehipassiko dhammo*), *tassa sīlam* (*paṃsukuladhāraṇaṃ paṃsukulam*, *paṃsukulam sīlam assā ti paṃsukuliko, evaṃ tecivariko* ... *rukḁhamūle vasanaṣilo rukḁhamūliko, ārañṇiko, sosāniko*), *tattha jāto tattha vasatī* (*apāye jāto apāyiko* ... *sāradiko* ... *magadhesu jāto vasatitī vā māgadhiko* ...), *tatra vidito* (*loke vidito lokiko*), *tadatthāya saṃvattatī* (*lokāya saṃvattatitī pi lokiko*), *tato āgato* (*mātito āgataṃ mātikam*, *pitito āgataṃ pettikam nāmaṃ*), *tato sambhūto* (*mātito sambhūtaṃ mattikam, evaṃ pettikam*), *tad assa payojanan* (*upadhi ppayojanaṃ opadhikam*) *ti evamādiatthe ca nikkappaccayo hotī*.

Es entspricht in Mogg.s Gramm. IV, 28 *tam* ... *arahatī* (*satam arahatitī sātikam, sanditṭhikam, ehipassavidhiṃ arahatitī ehipassiko, sāhassiko*), IV, 27 *tam assa* ... *sīlam* ... (*paṃsukuladhāraṇaṃ sīlam assa paṃsukuliko, tecivariko*), IV, 32 *tattha vasatī* (*rukḁhamūliko, ārañṇiko, sosāniko*, während R. diese Beispiele unter das unmittelbar vorhergehende Thema *tassa sīlam* genommen hat, aber dort durch Einfügung des Wortes *vasana* in die Erklärung den originalen Sachverhalt noch verrät), *vidito* (*loke vidito lokiko*), IV, 26 *niko* (*sāradiko*), IV, 30 *tassa saṃvattatī* (*punabbhavāya saṃvattatitī ponobbhaviko* ... *sovaggiko* ...), IV, 31 *tato sambhūtaṃ āgataṃ* (*mattikam* = *mātito sambhūtaṃ āgataṃ vā*,

<sup>1</sup> Freilich auch Kāś. zu Pāp. V, 1, 57 *drauṇikah*.



pettikam), IV, 27 *tam assa . . . payojanam (upadhi ppayojanam assa opadhikam)*.

Ganz ähnlich steht es mit dem Comm. zu Kacc. V, 9 (*na rāgā tena rattam tass' edam aññatthesu ca* = „Suff. *na* steht im Sinn von ‘damit gefärbt’ nach einer Farbenbezeichnung, im Sinne von ‘dem gehörig’ und in noch anderen Bedeutungen“). Der Comm. bei Senart illustriert das *aññatthesu ca* in folgender Weise: „*Udumbarassa avidūre vimānam, odumbaram; vidisāya avidūre bhavo, vediso; madhurāya jāto, mādhuho; kattikādīhi niyutto*<sup>1</sup> *māso, kattiko; evam māgasiro; phusso; māgho; phagguno; citto; . . .; sikkhānam samūho,*<sup>2</sup> *sikkho; bhikkhūnam samūho, bhikkho; evam kāpoto, māyūro, kokilo; buddho assa devatā, buddho; evam bhaddo; māro; mahindo; vessavaṇo; yāmo; somo; nārāyaṇo; saṃvaccharam avecca adhūte, saṃvaccharo; evam mohutto; nimittam avecca adhūte, nemitto; evam āṅgavijjō; veyyākaraṇo; chandaso; cando; bhāso; vasātinam visayo deso vāsato; evam kunto; ātisāro; udumbarā asmiṃ padese santi, odumbaro; sagarehi nibbatto, sāgaro; sakalam assa nivāso, sākalo; madhurā assa nivāso, mādhuho; madhurāya issaro, mādhuho; iccevaṃādayo yojetabbā.*“

In der Rūpas. entspricht Regel 361, an die zur speziellen Erklärung einiger besonderer Beispiele noch 362 angeknüpft wird, worauf dann die Erläuterung von *aññattha* folgt, in deren Text ich auch hier wieder die Beispiele, die eigentlich für sich stehen, gleich parenthetisch einfüge: *aññatthaggaṇeṇa pana adūrabhavo (vidisāya avidūre bhavo vediso gāmo, udumbarassa avidūre bhavam odumbaram vimānam), tatra bhavo (manasi bhavam mānasam sukham; . . sare bhavo sāraso sakūṇo . . .; urasi bhavo oraso putto . . .), tatra jāto (. . . madhurāyam jāto mādhuho jano; . . . kosambo; . . . evam jānapado: . . . evam māgadho . . .), tato āgato (madhurāya āgato mādhuho), so assa nivāso tassa issaro (also an anderer Stelle als bei Kacc.) (madhurā assa nivāso ti mādhuho, madhurāya issaro mādhuho rājā, u. a.), kattikādīhi yutto*

<sup>1</sup> Richtig? nicht vielmehr *yutto*? — <sup>2</sup> Diese und die umstehenden Elemente in der Reihenfolge von Kāt. II, 6, 7.



(*kattikāya punṇacandayuttāya yutto māso kattiko, ... māgasiro, evaṃ ... phusso, ... māgho, ... phagguṇo, ... citto, ... vesākho, ... jettḥo, ... āsālho etc.*), *sāssa devatā (buddho assa devatā ti buddho, evaṃ sogato, māhindo, yāmo), aveccādhīte (veyyākaraṇo, evaṃ mohutto, nemitto, āṅgavijjo, vatthuvijjo), tassa visayo deso (vasātinam visayo deso vāsato), tasmimṃ dese 'tthi (udumbarā asmimṃ padese santiti odumbaro deso), taṃ arahatitī (sahassam arahatitī sāhassī gāthā), tassa vikāro (ayaso vikāro āyaso . .), tassa parimāṇam (puriso parimāṇam assā ti porisam udakam), atthi tena nibbattan (sahassena nibbattā sāhassī parikhā . .) ti iccevaṃ mādisv atthesu ca ṇappaccayo hoti.*

Beide Commentare, zu Kacc. und Rūpas., zeigen hier wieder eine starke Verwandtschaft: die Reihenfolge der Kategorien ist mit wenigen Ausnahmen dieselbe, einige Kategorien, die bei Mogg. fehlen, haben beide gemeinsam, die Form einiger grammatischer Lehrwendungen (*kattikādhī yutto, avecca adhīte, assa nivāso*) ist in beiden dieselbe im Unterschied zu Mogg. (IV, 12 *nakkhatten' induyuttana kāle*, IV, 14 *tam adhīte*, IV, 16 *nivāse tannāme*), und einzelne Beispiele sind nur in beiden identisch.

Trotzdem ist es ausgeschlossen, dass zwischen beiden ein direktes durchgehendes Abhängigkeitsverhältnis in der einen oder in der entgegengesetzten Richtung statthaben könnte. Kacc. hat Elemente und Beispiele, die, mindestens an dieser Stelle, in Rūpas. fehlen (*samūha* und die Beispiele dafür, eine Reihe Beispiele für *assa devatā*, einige für *avecca adhīte*, für *visaya desa*, für *nibbatta*), umgekehrt hat Rūpas. gewisse Elemente und Beispiele vor Kacc.-Comm. voraus (*tatra bhava* und Beispiele, einige Beispiele für *tatra jāta, tato āgata* samt Beispiel, einige Beispiele für *kattikādhī yutta*, das Beispiel *sogato* für *sāssa devatā*, das Beispiel *vatthuvijjo* für *aveccādhīte, tassa vikāra* samt Beispiel, *tassa parimāṇam* samt Beispiel, und das Beispiel *sāhassī parikhā* für *tena nibbattan*), und einzelne Elemente (*assa nivāsa, tassa issara*) sind abweichend eingeordnet.

An sich freilich wäre das bedeutungslos, denn jeder der beiden Commentar-Verfasser hatte die Freiheit nach

Gutdünken wegzulassen oder hinzuzufügen, auch wenn einer den andern benutzte. Nun stimmt aber auch hier wieder Mogg. in manchen dieser Differenzpunkte mit Rūpas. überein. Elemente und Beispiele, die in der Rūpas. gegenüber Kacc. fehlen, fehlen auch in Mogg. (so *bhaddo*, *māro*, *vessavaṇo*, *somo*, *nārāyaṇo* als Beispiele für *sāssa devatā*, in IV, 13, während Mogg.s Beispiele *sogato*, *māhindo*, *yāmo*, *vāruṇo*, ausgenommen das letzte, genau die der Rūpas. sind, Kacc.s Beispiele *saṃvaccharo*, *cando*, *bhāso* zu *avecca adhite*, *kunto ātisāro*, etc. sind ebensowenig bei Mogg. wie in Rūpas. zu finden, während *sahassena nibbattā sāhassī parikhā* auch Mogg. IV, 18 erscheint), umgekehrt teilt Mogg. mit Rūpas. z. T. das Plus, das Rūpas. vor Kacc. voraus hat (IV, 20 *tatra bhava*, mit den z. T. identischen Beispielen *oduko*, *oraso*, *jānapado*, *māgadho*, *kāpilavatthavo*, *kosambo*, nur dass einige derselben in Rūpas. unter *tatra jāta* separiert sind; IV, 13 die Beispiele *vesākho*, *jetṭhamūlo*, *āsālho* etc., und, wie schon angeführt, zu *sāssa devatā* das Beispiel *sogato*, IV, 66 *tassa vikāra*°, mit Beispiel *āyasaṃ*; IV, 48 *no ca purisā*, sc. *māne*, mit Beispiel *porisaṃ*). Eine sehr wichtige Übereinstimmung im Gegensatz zum Kacc.-Comm. ist dann noch die enge Zusammengruppierung der Monatsnamen und der Beispiele für *assa devatā*, in Rūpas. in zwei unmittelbar benachbarten Sätzen, in Mogg. sogar in ein und derselben Regel IV, 13 *sāssa devatā puṇṇamāsī*. Allerdings ist eine kleine Verschiebung insofern eingetreten, als Mogg. diese Beispiele nicht unter seiner Regel IV, 12 *nakkhatten' induyuttana kāle* hat, die dem Wortlaut nach dem *kattikādihi yutto* der Rūpas. entsprechen würde, aber beide Regeln hängen inhaltlich nahe zusammen und folgen unmittelbar auf einander. Im Regel-Wortlaut stimmt Mogg. IV, 17 *adūrabhave* speziell mit Rūpas. *adūrabhavo* überein, gegenüber Kacc. *avidūre*.

Einige Regeln und Beispiele, resp. wenigstens die Beispiele, sind aber endlich auch allen drei Werken gemeinsam. Für diese brauche ich nur noch Mogg.s Worte ergänzend herzusetzen: zu IV, 17 *adūrabhave* Beisp. *vidisāya adūrabhavaṃ vedisaṃ*, eine Anzahl der Monatsnamen zu IV, 13,



*phusso* etc., einige, schon angeführte, Beispiele für *sāssa devatā*, zu *tam adhite* von IV, 14 *veyyākaraṇo*, IV, 15 *tassa visaye dese* mit Beispiel *vasātinam visayo deso vāsato*, zu IV, 19 *tam idhatthe* Beisp. *udumbarā asmiṃ dese santiti odumbaro*.

Bei diesem Verhältnis der drei steht nun zunächst sicher, dass der Kacc.-Comm. bei Senart für diese mit Congruenzen durchsetzten Partien nicht die (eigentliche) Quelle der beiden anderen Werke war, weil letztere gemeinsam ein Plus vor dem Kacc.-Comm. voraus haben und sich auch vielfach gleichen im Gegensatz zum Kacc.-Comm., und weil umgekehrt Mogg. in diesen Stücken keine einzige Sonderübereinstimmung mit dem Kacc.-Comm. allein gemeinsam hat.<sup>1</sup>

Rūpas. ist auch nicht die Quelle der beiden anderen gewesen, weil sie später selbst als *Saddanīti* und also erst recht als Mogg. ist (vgl. meine Gesch. u. Krit. S. 27), und weil die Nachbarschaft der Monatsnamen und der Beispiele für *sāssa devatā* in der Rūpas. am nächstliegenden mit der Annahme erklärt wird, die Rūpas. sei von Mogg. IV, 13 (*sāssa devatā punṇamāsī*) abhängig,<sup>2</sup> um so mehr, da auch allein bei Mogg. an dieser Stelle fast sämtliche Beispiele entsprechen. Die Erwähnung von *hata* und *hanti* neben einander sowohl bei Mogg., in der Regel IV, 29 nicht weniger als im Beispiel des Comm. dazu *jālena hato hantīti vā jāliko*, wie in dem Satz von Rūpas. 359 *jālena hato hantīti vā jāliko* ist bisher nirgends sonst belegt.

Es ergibt sich aus diesem ganzen Sachverhalt, soviel ich sehe, zweierlei:

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<sup>1</sup> Denn *chāndaso* als Beisp. zu Mogg. IV, 14 *tam adhite*, entsprechend Kacc.s *chandaso*, und *kākam*, *bhikkham* als Beispiele zu Mogg. IV, 68 *samūhe kaṇṇa-ṇikā*, entsprechend dem *bhikkhūnam samūho bhikkho*, *evam kāpoto*, *māyūro*, *kokilo* des Kacc.-Comm.s gehen auf die Beispiele *chāndasah* und *kākam*, *bhaikṣam* zu Kāt. II, 6, 7 oder auf eine vermittelnde Quelle zurück. <sup>2</sup> Wenn auch der Zusammenhang mit Kāt. II, 6, 7 nicht ganz ausgeschlossen ist.

1) Buddhappiya hat für seine Rūpasiddhi wahrscheinlich auch die Grammatik des Moggallāna stellenweise mit benutzt, womit dann der in meiner Gesch. u. Krit. S. 26 angenommene Terminus post quem (E. des 12. Jh. n. Chr.) eine erwünschte Festigung erfährt.

Es ist nun aber nicht daran zu denken, dass die oben besprochenen Commentarpartien ganz, also mit Einschluss des auch dem Kacc.-Comm. Gemeinsamen, aus Mogg. geflossen sein könnten, weil Kacc.-Comm. und Rūp.-Comm. Übereinstimmungen haben, an denen Mogg. unbeteiligt ist. Dazu erfordert ja auch, wie a. a. O. S. 27 dargelegt, die Familienähnlichkeit des Kacc.- und Rūpas.-Comm. mit dem Bālāvatāra-Comm. als drittem die Annahme einer allen dreien gemeinsamen Grundlage in Gestalt eines Commentarwerkes.

Und schliesslich citiert auch die Rūpas. wiederholt (ausser einer „*Vutti*“, auf die es aber in diesem Zusammenhange noch nicht ankommt), eine „*Mahāvutti*“ ohne jeden näheren Zusatz. Buddhappiya hatte also mit dem „Grossen Commentar“ offenbar ein Commentarwerk im Auge, das in dem Interessentenkreise des Kaccāyana, für den er schrieb, auch ohne weitere Hindeutung als das von ihm gemeinte sofort erfasst wurde und also sicherlich ein Commentar zu Kaccāyana war. Also

2) der Hauptsache nach bleibt es dabei, dass Buddhappiya das Commentarartige der Rūpas. aus einem umfangreichen uns nicht mehr oder noch nicht bekannten Commentar zur Kaccāyana-Grammatik excerpiert hat, von dem der in Senarts Kacc.-Ausgabe mit publicierte Commentar (der, wie weiter unten klar werden wird, „*Vutti*“ hiess) wieder ein anderer Auszug war und ein dritter wohl im Bālāvatāra vorliegt. Ob dagegen auch Mogg. diesen grossen Commentar benutzt hat, oder nur das Commentar-Excerpt, das Senart seiner Ausgabe zu Grunde gelegt hat (s. meine Gesch. u. Krit. S. 38), die „*Vutti*“, erscheint bei dem Fehlen aller Sonderübereinstimmungen zwischen dem Mogg.- und dem uns bekannten Kacc.-Comm. in den oben untersuchten Partien höchst fraglich. Eine Diskussion darüber



ist auch, so lange wir über jenen grossen Comm. nichts Substantielles wissen, vollständig zwecklos. Sehr umfangreich kann jedenfalls Mogg.s Entlehnung daraus nicht sein.<sup>1</sup>

Ich halte es für wahrscheinlich, dass jener so vielfach benutzte umfangreiche Kaccāyana-Commentar die in der Rūpasiddhi citierte *Mahāvutti* war. Kein einziges dieser Citate lässt sich, sehr im Unterschied zu denen aus der *Vutti*, in Senarts Kacc.-Comm. verificieren, was wohl die Nicht-Identität dieses letzteren mit der *Mahāvutti* bestätigt. Die *Mahāvutti*-Citrate der Rūpas. sind die folgenden:

Zu Rūpas. 34 (*ya-va-ma-da-na-ta-ra-lā cāgamā* = Kacc. I, 4, 6): Es handelt sich da im weiteren Verlauf auch um den „Āgama“ *d* in *sakid eva* und *sakadāgāmi*, und Buddhappiya bemerkt: „*Mahāvuttisuttēna ikārassa ākāro*“ = „nach der Regel der *Mahāvutti* tritt hier *a* für *i* ein.“ Bei Kacc. sollte man eine entsprechende Notiz zu I, 4, 6 erwarten, wo aber, wie überhaupt meines Wissens im Kacc.-Comm., keine anzutreffen ist.

Zu Rūpas. 189 (*mātulādīnam ānattam ikāre* = Kacc. II, 1, 47): Buddhappiya fügt hinzu „*gosaddato 'nadādito vā i' ti i-paccayo*“ (= „An das Wort *go* tritt (im Fem.) das Suff. *i* nach der Regel 'An *nada* etc. kann *i* treten' [Kacc. II, 4, 28], *Mahāvuttinā vā*,<sup>2</sup> *'gāva se' ti ettha 'gāva' iti*

<sup>1</sup> Es kämen natürlich in erster Linie in Betracht die sowohl dem Kacc.-Comm. wie der Rūpas. und Mogg. gemeinsamen grammatischen Elemente und Beispiele in den besprochenen Commentarpartien. Die meisten derselben finden sich aber auch in der alten Sanskrit-Grammatik, die sowohl von Kacc. und seiner Schule wie von Mogg. benutzt wurde, und können also beiderseits unabhängig von da geflossen sein. Aber die wenigen meines Wissens dort nicht zu belegenden Beispiele: *māhindo* und *yāmo* (zu *sāssa devatā*) und *vāsāto* (zu *tassa visaye dese*) kann Mogg. ja aus dem uns bekannten kleinen Kacc.-Comm. genommen haben.

<sup>2</sup> Wie sich Mogg. III, 38 *goss' āvañ*, mit Comm. *gāvī*, dazu verhält, ist nicht zu entscheiden, vgl. S. 121/2.

*yogavibhāgena vā okārassa āvādeso: gāvī* (= „für *o* wird entweder auf die Autorität der *Mahāvutti* hin oder kraft Regelteilung [indem man] *gāva* [aus dem Sutta Kacc. II, 1, 22] *gāva se* [herausnimmt] *āv* substituiert [und so ergibt sich] *gāvī*).“ In Senarts Comm. finde ich keine Erwähnung dieser Substitution zu den Regeln II, 1, 22 ff., wo man sie zu finden erwarten müsste.

Zu Rūpas. 371 (*ṇya-tta-tā bhāve tu*, „*ṇya*, *tta*, *tā* bilden Abstracta“ = Kacc. V, 17): Buddhappiya fügt noch Suff. *ṇeyya* hinzu, und das eine der Beispiele, *theyya*, führt er mit den Worten ein „*thenassa bhāvo theyyaṃ*, *Mahāvuttinā nakāralopo*“.<sup>1</sup> Senarts Comm. hat weder zu Kacc. V, 17, noch zu V, 3, wo man allenfalls noch eine Erwähnung erwarten könnte, etwas Derartiges.

Zu Rūpas. 372 (*ṇa visamādihi*, „*ṇa* [bildet Abstracta] von *visama* etc.“ = Kacc. V, 18): Als Beispiel führt Buddhappiya auch an „*yuvassa bhāvo yobbanam*“ und bemerkt dazu „*Mahāvuttinā na-kārāgamo*“<sup>2</sup> = „Nach der *Mahāvutti* wird es durch *na* erweitert.“ In Senarts Comm. zu Kacc. finde ich aber weder zu V, 18 noch sonst eine entsprechende Bemerkung.

Ganz anders verhält es sich mit den Citaten der Rūpas. aus einer „*Vutti*“.

Zu Rūpas. 63 (= Kacc. II, 1, 4), wo die Casus-Endungen aufgeführt sind: „*vuttam hi Vuttiyaṃ 'vibhatti icc anena kv attho? Amhassa mamaṃ savibhattissa se' ti*“. Der citierte Passus findet sich wörtlich und buchstäblich wieder in Senarts Comm.<sup>3</sup> zu Kacc. II, 1, 4.

<sup>1</sup> Mogg. zu IV, 127 *thenassa bhāvo . . . theyyaṃ* kann mit Kāś. zu V, 1, 125 *stenasya bhāvaḥ karma vā steyam* zusammenhängen (zu Pāṇ. *stenād yan nalopas ca*). <sup>2</sup> Mogg.s *naṇ yuvā* in IV, 61 wird schwerlich erst dadurch veranlasst sein, sondern auf Candra IV, 1, 146 = Pāṇ V, 1, 130 *hāyanāntayuvādibhyo 'n* zurückgehen in der Weise, dass dem *an* das *n* vorgesetzt wurde, das bei nichtwissenschaftlicher Betrachtung in *yobbana* gegenüber *yuvā* noch hinzugekommen zu sein schien. <sup>3</sup> Wo aber fälschlich *maṃ*



Zu Rūpas. 188 (= Kacc. II, 4, 13), wo auch *yam* als Endung des Acc. S. von femininen *ī*-Stämmen erlaubt wird, erörtert Buddhappiya die Bildung des N. Pl. *najjo* von *nadī* auf dem natürlichen lautgesetzlichen Wege. Er fügt dann hinzu: „*ettha cevaṃ sijjhantānaṃ najjo ti ādīnaṃ Vuttīyaṃ ānattaggahaṇādinā nipphādanāṃ atraja-sugatādīnaṃ viya nipphādanūpāyantaradassanattānaṃ ti datṭhabhaṃ*“ = „die Ableitung der Formen *najjo* etc., die sich hier doch ganz von selbst ergeben, mit dem Umwege über das Element *āna* (wörtlich mit Hilfe der *ānaschaft*) etc. in der *Vuttī* ist aufzufassen“ etc. Diese Bemerkung geht auf folgende Stelle in Senarts Comm. zu Kacc. II, 1, 47 (*mātulādīnaṃ ānattaṃ ikāre* = „An *mātula* etc. tritt *āna* vor-*ī*“): *Ānattaggahaṇena nadī icc etassa dī-saddassa jjo jḃā jḃā ādesā honti saha vibhattiyā yo-nā-sa icc etesu. Taṃ yathā: najjo sandanti.*“

Während also von den Citaten aus der *Mahāvuttī* kein einziges in Senarts Kacc.-Comm. zu verificieren ist, finden sich die aus der „*Vuttī*“ beide Buchstabe für Buchstabe darin vor.

Daraus folgt, dass *Mahāvuttī* und *Vuttī* zwei verschiedene Werke sind, also zu einander auch recht gut in dem von mir vermuteten Verhältnis von umfassendem Werk und Excerpt stehen können.

Es folgt weiter mit Sicherheit, dass die Rūpas. nach dem Comm. zu Kacc., der in Senarts Ausg. vorliegt, und mit dessen Verwertung entstanden ist.

Und schliesslich ergibt sich, dass der von Senart mit herausgegebene Comm. dem Buddhappiya als einheitlicher Comm., und mit dem Namen *Vuttī*, bekannt war, und dass also die Angabe der Tradition, der Comm. zu Kacc. bestehe aus 3 Schichten, von drei verschiedenen Verfassern, und nur die erste heisse *Vuttī*, wenn sie auf den Comm. Senarts zu beziehen sein sollte (was ich in meiner Gesch. u. Krit. S. 22 nicht für zwingend erklärte),

gedruckt ist, während auch Senart in Kacc. II, 2, 1 richtig *mamaṃ* hat.

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